

WISDOME

Crying out to Sinners to re-
turne from their evill wayes.

CONTAINED IN THREE
pious and learned Treatises, *Viz.*

I. Of CHRISTs fervent love to
bloudy Jerusalem.

II. Of GODS just hardening of
Pharaoh, when he had filled up
the measure of his iniquity.

III. Of MANS timely remem-
brance of his Creator.

Heretofore communicated to some friends
in written Copies : but now published
for the generall good.

BERK. 33. 11.

Say unto them, As I live, saith the Lord God, I have no plea-
sure in the death of the wicked, but that the wicked turne from
his way and live : turne ye, turne ye from your evill wayes, for
why will ye dye, Oh house of Israel ?

LONDON,
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CHRISTS

FERVENT

LOVE TO BLOVDIE

HIERSALEM;

OR

An Exposition, de-

livered in a Sermon on

MATT. 23. vers. 37.

MATT. 23. vers. 37.

Oh Hierusalem, Hierusalem, thou that killest the

Prophets, and stonest them which are sent unto

thee: how often would I have gathered thy children

together, even as my Father hath gathered the

chickens under his wing, and thou wouldst not?

The summe of my last

meditations upon the

former verses was,

That notwithstanding our sin

And B vious

viours predictions or threatnings of all those plagues shortly to befall Hierusalem, there was even at this time a possibilitie left for this people to have continued a flourishing nation, a possibilitie left for their repentance: that their repentance and prosperity was the end whereat the Lord himselfe did aime, in sending Prophets, and Wisemen, and lastly his onely Sonne unto them.

The former of the two parts; the possibility of their prosperity, and repentance, was proved from the perpetuall tenour of Gods covenant with his people, first made with Moses, afterwards renewed with David and Solomon, and ratified by Jeremie and Ezechiel.

Ezekiel. The tenour of the covenant (as you then heard) was a covenant not of death only, but of life and death: of life, if they continued faithful in his covenant; of death, if they continued in disobedience.

The latter part of the same, viz. That this peoples repentance and profiting was the end intended by God, was proved from that declaration of his desire of their everlasting prosperity, *Gen.* 22. 17. that there were such an heap in this people to spare him, and to keep my commandments always, that it might grow with them and their posterity for ever. And the like place, *Psal.* 135. vns. 17. to the end: *Isay.* 43. vns. 18. Both

Deut. 7. 29

places manifest Gods love, and
 desire of this peoples safety. But
 the abundance, the strength,
 with the unrelenting constan-
 tie and tenderneffe of his love,
 is in no place more fully mani-
 fested than in these words of
 my text. The abundant ferven-
 cie wee may note in the very
 first words, in that his mouth
 which never spake idle or su-
 perfluous words, doth here inge-
 minate the appellation, *Ob Hieru-
 salem, Hierusalem.* This he
 spake out of the abundance of
 his love: But love is oft times
 fervent or abundant for the pre-
 sent, or whilles the object of our
 love remains amiable, yet not
 so constant or perpetuall, if the
 quality

quality of what wee love bee
 changed. But herein appears
 the constancie and strength of
 Gods love, that it was thus fer-
 vently set upon *Hierusalem*, not
 onely in her pure and virgin
 dayes, or whiles shee con-
 tinued as chaste and loyall, as
 when shee was affianced unto
 the Lord by *David*, a man after
 his owne heart: but upon *Hie-
 rusalem*, often drunken with the
Cup of fornications, upon her long
 stained and polluted with the
 bloud of his Saints; upon her
children, who with the dogge re-
 turned unto their vomit, or with the
 sow unto their wallowing in the
 mire, or puddle of their Mo-
 thers dust, whose sacrifices were
 mingled

mingled with righteous blood;
 upon Hierusalem and her Chil-
 dren; after he had cleansed her in-
 fected habitations with fire, and
 carried her inhabitants beyond
 Babylon into the North Land, as
 it had beene into a more fresh
 and purer aire; not onely before
 the Babylonish Captiuitie, but af-
 ter their returne thence, and re-
 plantation in their owne land;
 God would haue gathered them e-
 ven as the Hawk her chickens
 under her wings; *Excelsus domus*
 In which words, besides the
 Tendency of Gods love towards
 this Chastewater, is set out unto
 us the safety of his protection, so
 they would haue beene gathered.
 For as there is no creature more
 bolnime 3 B kinde

kinde and tender than the hen
unto her young ones: so is there
none that doth more carefully
shroud and shelter them from
the storme, none that doth more
closely hide them from the eye
of the Destroyer. Yet so would
God have hidden Hierusalem
under the shadow of his wings,
from all those stormes which
afterwards over-whelmed her,
and from the Roman Eagle, to
whom this whole generation
became a prey; if so Hierusalem
with her children after so many
hundred yeeres experience of
his fatherly love & tender care,
had not remained more foolish
than the new hatched brood of
reasonlesse creatures; if so they
; no B 4 had

CHRISTS LOVE

had not beene ignorant of his
call, that had often redeemed
them from their enemies. *How
often would I have gathered you,
and you would not?*

Here were large matter for
Rhetoricall digressions, or melli-
fluous Encomiums of divine
love: points wherein many
learned Divines have in later
times beene very copious: yet
still leaving the truth of that
Love (which they so magnifie)
very questionable. It shall suf-
fice mee at this time, first, to
proye the undoubted truth and
unsainthesse of Gods tender
love, even towards such Cast-
aways, as these proved, to
whom he made this protestati-

Two
points.

bed

on:

TO JERUSALEM.

91

on: Secondly, to unfold (as far as is fitting for us to enquire) how it is possible they should not be gathered unto God, nor saved by Christ, whose gathering and whose safety, He to whom nothing can be impossible, had so earnestly, so tenderly, and so constantly longed after.

These are points of such use and consequence, that if God shall enable mee, soundly, though plainly, to unfold their truth; you will (I hope) dispence with mee for want of artificiall exornations or words more choice, than such as naturally spring out of the matters handled; as willingly as the

the poore amongst you pardon
 good house-keepers for wea-
 ring nothing but home-spunne
 cloth. For as it is hard for a
 man of ordinary meanes to be-
 show much on his owne back,
 and feed many bellies: so nei-
 ther is it easie for mee and my
 present opportunities, both to
 feed your soules with the truth,
 and to cloath my discourse
 with choice words and flouri-
 shing phrases. And I am per-
 swaded many Preachers might
 in this argument, often prove
 more *Theologicall*, so they could
 be content to be lesse *Rhetori-
 call*. Yet let not these premises
 prejudice the truth of the con-
 clusion. My purpose is not to
 dissent

dislent from any of the *Refor-
med Churches*, but only in those
particulars, wherein they evi-
dently dislent from themselves,
and from generall principles of
truth acknowledged by all
that beleeve God or his word.

Were I to speake in some Au-
dience of this point, it would
be needfull to dip my pen in
Nectar, or sweeten my voyce
with *Ambrosia*, to allay the
harshnesse of this position, *That*
God should so earnestly desire the
conversion of such as perish. How-
beit, the surest ground of that
charitic which God requires
should be in every one of us to-
wards all (our greatest enemies
not excepted) is firme beleeve of
this

1 Point.
That God
earnestly
desires
the con-
version of
such as pe-
rish.

1 Tim. 2. 4.

1 Tim. 2. 1.

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42.

Verf. 7.

1 Tim. 2. 3.

this his unspeakable love to-
wards all, even towards such as
kill his Prophets, and stone the
Messengers of his Peace. I ex-
hort (saith the Apostle) that first
of all, Supplications, prayers, in-
tercessions and giving of thanks be
made for all men: For Kings and
all that are in Authority. Yet did
such in those dayes most op-
press all Christians, & draw them
before the Judgement Seats, even
because they did pray to the
true God for them. For they
did blaspheme that worthy name,
by which wee were called. This
duty notwithstanding, which
was so odious unto those great
and rich men, for whose good
it was performed, Saint Paul
tels

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tels us
the fig
accept
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fore
of his
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Verf

tells us was good and acceptable in
 the sight of God our Saviour: why
 acceptable in his sight. 3. Because
 he would have all men (and there-
 fore even the sworn enemies
 of his Gospell) to be saved, and
 come to the knowledge of the truth
 which they oppugned. Or if the
 expresse authority of the A-
 postle suffice not, his reasons
 drawne from the principles of
 Nature will perswade such as
 have not quenched the light of
 Nature, by setting not the cor-
 ruptions onely, but the very Es-
 sence of Nature and Grace at
 odds and faction. For there is
 one God: Had there bene more,
 every one might have been con-
 ceived as partiall for his owne
 Creature.

Vers. 4.

Vers. 5.

219V

Creature. But in as much as all
 of us have but one Father, his
 love to every one must needs be
 greater than any earthly parents
 love unto their Children, in as
 much as we are more truly his
 than children are their parents.
 But here (as the Apostle fore-
 saith) might be replied; That
 albeit God be one, and the only
 Creator of all, yet in as much as
 we are seeds of Abels with
 whom he is displeased, our Medi-
 ator might be more partiall, and
 commend some to Gods love, neg-
 lecting others. To prevent this
 scruple, the Apostle adds; As there
 is but one God, so there is but
 one Mediator betwene God
 and Man; and Hee of the same
 Nature

Nature with us, *A man*; but
Men are partiall; yet so is not
the Man Christ Jesus, that is, the
Man anointed by the holy Ghost,
to be the Saviour of the world.
As he truly tooke our flesh upon
him, that hee might be a faire-
full and affectionate High Priest;
so that wee might conceive of
him, as of an unpartiall Sollici-
tator or Mediator betwixt God
and us, hee tooke not our Na-
ture instampt with any indivi-
dual properties, characters, or
references to any one tribe or
kindred. *Further* according to
the flesh, hee had none; but was
framed by the sole immediate
hand of God: to the end that
as the eye, because it hath no
set

set colour, is apt to receive the
 impression of every colour: so
 Christ, because hee hath not
 these carnall references, which
 others have, but was without fa-
 ther, without brother, without si-
 ster on earth, might be unparti-
 all towards all, and account
 every one that doth the will of his
 father which is in Heaven, a
 Sister, Mother and Brother. Thus
 saith the Lord to the Eunuchs
 that keepe my Sabbath, and choose
 the things that please mee, and
 take hold of my Covenant: even
 unto them will I give in mine
 house, and within my walls, a place
 and name, better than of Sons
 and Daughters: I will give them
 an everlasting name, they shall not
 bee

Ezech. 44.
 1.

be cutoff. Briefly, *Hee* is a Brother to all mankind, more loving and more affectionate, than Brothers of entire blood are one towards another.

The very ground of the Apostles reason thus bared will of it owne accord reverberate that *Distinction* which hath beene laid against his meaning, by some, otherwise most worthy Defendants of the Truth.

The distinction is, that, when the Apostle saith, *God will have all men to be saved*, he means *Genera singulorum*, not *Singula generum*, some few of all sorts, not all of every sort: some rich, some poor, some learned, some unlearned, some Jewes, some Gentiles, some

C

Italians,

Italians, some English, &c.

The illustrations which they bring to justify this manner of speech, did the time permit, I could retort upon themselves, and make them speake more plainly for my opinion, than for theirs. It shall be sufficient by the way to note the impertinencie of the application, supposing the instances brought, were in themselves justifiable by the illustrations they bring: or how little it could weaken our assertion, although it might intercept all the strength or aid this place affords for the fortification of it. What can it helpe them to turne these words, because they make towards us,
from

from their ordinary or usuall meaning, or to restraine Gods love only unto such as are saved; when as the current of it in other passages of Scripture is evidently extended unto such as perish? In stead of many words uttered by him that cannot lie, unto this purpose, those few, *Ezek. 33. 11.* shall content mee: *As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turne from his way and live: turne yee, turne yee from your evill wayes; for why will yee die, O house of Israel? If God minde the safety of such as perish, yea even of most desperate and stubborn sinners: no question but he*

wills all should be saved and come to the knowledge of his truth.

The former distinction then will not stop this passage. Howbeit some learned among the Schoolemen, and other most religious Writers of later times, have sought out another for intercepting all succour this or the like places might afford to the maintenance of that truth which they oppugne and wee defend. That God doth not will the death of a sinner *Voluntate signi* they grant : but that hee wils it *Voluntate beneplaciti*, they take as granted. That is in other termes : God doth not will the death of him that dies, *by his revealed will* ; but

but by his secret will. Not to urge them to a better declaration than hitherto they have made, in what sense God being but one, may be said to have two *Wils*: That hee wils many things which wee know not, that hee hath divers secret purposes, wee grant and beleeve as most true indefinitely taken. But because these *Wils* or *Purposes* are secret; man may not without presumption determine the particular matters which hee so wils or purposes. Otherwise they should not bee secret but revealed to us: whereas things secret as secret, belong only to God.

In that they oppose this Se-

cret will to Gods revealed will; they doe as it were put in a Caveat that we should not beleve it in those particulars where to they apply it. For wee may not beleve any thing concerning the salvation or damnation of mankind, or the means which lead to either; but what is revealed. But this Secret will not revealed. Ergo, not to be beleved.

Nor are we by the principle of Reformed religion bound only not to beleve it, but utterly to disclaime it: For admitting what was before granted, as a definite beleefe, that God will many things which hee keeps secret from us: yet wee most absolutely

lutely beleeve, that he never wils
any thing secretly, which shall bee
contrary or contradictory to that
whereon his revealed will is set; or,
to that which by the expresse war-
rants of his written word wee know
hee wils. Now every Christian
must infallibly and determi-
nately beleeve, that God wils not
the death of the wicked, or of him
that dies, (seeing his written
word doth plainly register his
peremptory will unto this pur-
pose). Therefore no man may be-
leeve the contradiction to this,
to wit, That hee wils the death
of him that dies. Otherwise this
distinction admitted, untwines
the very bonds of mans salvari-
on. For what ground of hope

have the very *Elect* besides Gods will revealed, or at the best confirmed by an oath ? Now if wee might admit it but as probable, *That God voluntate beneplaciti,* or by his secret will may purpose some thing contrarie to what hee promises by his revealed will: who is hee that could have (I say not any certainty, but) any morall probabilitie of his salvation ? seeing God assures us of salvation onely by his word revealed, not by his secret will or purpose; which for ought we doe or can possibly know, may utterly disanull what his revealed will seemes to ratifie.

Lastly, it is an infallible Rule or *Maxime* in divinitie, *That we*
may

may not attribute any thing to the most pure and perfect Essence of the Deitie which includes an imperfection in it : much lesse may wee ascribe any impurity or untruths to that Holy One, the Author of all Truth. But to sweare one thing, and to reserve a secret meaning contrary to the plaine and literall meaning professed, is the very Idea of untruth, the essence of impious perjury, which we so much condemne in some of our adversaries, who (if this distinction might generally passe for current amongst us) might justly say, that wee are as maliciously partiall against the Jesuites, as the Jewes were against Christ Jesus ; that
wee

wee are ready to blaspheme
God, rather than spare to revile
them : seeing wee attribute that
to the divine Majestic which
wee condemne in them as most
impious and contrary to his sa-
cred will, who will not dis-
pense with *Aquivocation* or
Mentall reservation, be the cause
wherein they bee used never so
good. Because to sweare one
thing *openly*, and *secretly* to re-
serve a *contradictory* meaning, is
contrary to the very nature and
essence of the very first truth;
the most transcendent sin that
can be imagined : Wherefore,
as this *distinction* was lately hat-
ched, so it might be wished,
that it might be quickly extin-
guished

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guished and buried with their bones that have revived it. Let God be true in all his words, in all his sayings; but especially in all his oathes: and let the *Je- suite* be reputed, as hee is, a double dissembling perjured lyer.

The former place of *Ezechiel*, as it is no way impeached by this distinction last mentioned: so doth it plainly refute another glosse put upon my text by some worthy and famous writers; *How oft would I have gathered you &c.* These words, say they, were uttered by our Saviour manifesting his desire as man. But unlesse they be more than men which frame this glosse, Christ as man was greater

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God, rather than spare to revile
them : seeing wcc attribute that
to the divine Majestic which
wcc condemne in them as most
impious and contrary to his sa-
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pense with *Equivocation* or
Mentall reservation, be the cause
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ter than they, and spake nothing but what hee had in expresse commission from his Father. Wee may then (I trust) without offence, take his words as here they sound, for better interpretation of his Fathers will, than any man can give of his meaning in this passage, uttered by himselfe in words as plaine as they can devise. These words indeed were spoken by the mouth of man; yet as truly manifesting the desire and good will of God, for the saving of the people, as if they had beene immediately spoken by the voice of God.

21 But why should wee thinke they were conceived by Christ

as

as man, not rather by him as the Mediatour betweene God and Man ; as the second person in the Trinity manifested in our flesh ? He saith not, *Behold my Father hath sent*: but in his owne person ; *Behold I have sent unto you Prophets and Wise*. Nor is it said, *How often would my Father*; but, *How often would I have gathered you* : this gathering wee cannot referre only to the three yeares of his *ministry* ; but to the whole time of *Hierusalems* running away from the *Prophets* call, from the first time that *David* first tooke possession of it, untill the last destruction of it : For all this while, *H E R E*, that was now *sent* by his Father
in

Luk. 11.
49.

in the similitude of Man, did send Prophets, Wisemen and Apostles, to reclaim them, if they would have hearkened to his, or his messengers admonitions. Saint Luke puts this out of controversy. For repeating part of this story, hee saith expressly, *Therefore also said the Wisdome of God, I will send them Prophets &c.* And Christ is said the *Wisdome of God*, not as Man, but as God: and consequently hee spake those words not as man only, but as God.

The same compassion and burning love, the same thirst and longing after *Hierusalems* safety, which wee see here manifested by a manner incomprehensible

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prehensible to flesh and blood,
in these words of our Saviour
in my text, or the like uttered by
him *Luke 19. verse 41.* & *se-*
quentibus, with teares and sobs,
wee must beleeve to be as truly,
as really and unfainedly in the
divine nature, though by a
manner incomprehensible to
flesh and blood. How any such
flagrant desire of their welfare,
which finally perishi, should be
in God, wee cannot conceive,
because our minds are mote da-
zeled with the *inaccessible light*,
than the eyes of Bats and Owles
are by gazing on the Sunne. To
qualifie the incomprehensible
glory of the Deity, the *Wisedome*
of God was made *flesh*, that wee
might

might safely behold the true
 module or proportion of divine
 goodnesse in our Nature : as the
 eye which cannot looke upon
 the Sunne in his strength, or as
 it shineth in the firmament,
 may without offence behold
 in the water, being an Element
 homogeneous to its owne sub-
 stance. Thus should all Christs
 prayers, desires or pathetical
 wishes of mans safety, be to us
 so many visible pledges or sen-
 sible evidences of Gods invis-
 ible, incomprehensible love.
 And so hee concludes his last
 invitation of the Jewes ; *I have*
not spoken of my selfe, but my Fa-
ther which sent mee, hee gave mee
a commandement, what I should
say,

Iohn 12.

49.50.

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say, and what I should speake. And
 I know that his commandment is
 everlasting life. Whatsoever I
 speake therefore, even as the Fa-
 ther said unto mee, so I speake.

And what faith our Saviour
 more in his owne, than the Pro-
 phet had done in the name and
 person of his God? Sion com-
 plained the Lord hath forsaken me,
 and my Lord hath forgotten mee:
 but hee answered, Can a woman
 forget her sucking childe, that shee
 should not have compassion on the
 sonne of her wombe? yea they may
 forget, yet will not I forget thee.
 Behold I have engraven thee up-
 on the palmes of my hands, &c.
 These and the like places of the
 Prophet compared with our

Mat 23.
 14, 15. &c.

D Saviours

Saviours speeches here in my text, give us plainly to understand, *That whatsoever love any mother can beare to the fruit of her wombe, unto whom her bowels of compassion are more tender than the Fathers can be; or whatsoever affection any dumbe creature can afford to their tender brood; the like but greater doth God beare unto his children.* Unto the *Election* most will grant. But is his love so tender towards such as perish? Yes, the Lord carried the whole host of Israel (even the *stubborne and most disobedient*) as an *Eagle* doth her young ones upon her wings, *Exod. 19. 4.* Earthly parents will not vouchsafe to wait perpetually upon

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upon their children, the Hen
 continueth not her call from
 morning untill night, nor can
 shee endure to hold out her
 wings all day for a shelter to
 her young ones: as they grow
 great and refuse to come, shee
 gives over to invite them. But
 saith the Lord by his Prophet,
 I have spread out my hands all the
 day long unto a rebellious people,
 which walked in a way that was not
 good, after their owne thoughts:
 A people that provoketh mee to an-
 ger continually to my face, that sa-
 crificeth in Gardens, and burneth
 incense upon Altars of brick, which
 remaine among the graves, and
 lodge in the monuments, which eat
 swines flesh, and broth of abomi-
 nable

Esay 64. 2,
 3, 4, 5.

nable things is in their vessels: which say (adding Hypocrisie unto filthinesse and Idolatry) Stand by thy self, come not neere unto me for I am holier than thou. Such they were, and so conceited of our Saviour, with whom hee had in his life time oft to deale, and for whose safety hee prayed with teares before his passion.

These and many like equivalent passages of Scripture are pathetically set forth by the Spirit, to assure us, that there is no desire like to the Almightyes desire of sinfull mans repentance, no longing to his longing after our salvation. If Gods love to Judah come to the height of rebellion, had beene lesse than mans

mans or other creatures love to
what they affect most dearly;
if the meanes he used to re-
claime her, had beene fewer or
lesse probable than any others
had attempted for obtaining
their most wished end: his de-
mand (to which the Prophet
thought no possible answer
could be given) might easily be
put off by these incredulous
Jewes, unto whom he had not
referred the judgement in their
owne cause, if they could have
instanced in man or other crea-
ture more willingnesse to doe
what possibly they could doe,
either for themselves or others,
than hee was to doe whatsoever
was possible to be done for
them.

them. And now, Oh inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwene me and my vineyard, what could more be done to my vineyard, that I have not done to it? Wherefore, when I lashed it should bring forth grapes, brought it forth wilde grapes. *Esay 5. 3, 4.*

2. Point.
How it is
possible
then that
all men are
not saved.

But the greater wee make the truth and extent of Gods love the more wee increase the difficulty of the second point proposed. For amongst women many there be that would, amongst dumbe creatures scarce any that would not redeem their sucklings from death by dying themselves: Yet what can it they can doe, which they would

would not doe to save their
owne lives ? And did not God
save the World that hee gave his
only begotten Sonne for it ? Yes,
for the World of the Elect. If
there be Worlds of the Elect, I see
not why any should be exclu-
ded from the number. But to
let that passe : Gods desire of
their repentance which perish,
is undoubtedly such as hath
beene said. Yet should wee say
that he hath done all that could
be done for them ; how chan-
ce it all are not saved ? and was
the vineyard more barren than
Sarach, the fruit of whose
wombe he made like the flames
of the skie, or like as the sands by
the Sea shore, innumerable ?

was it a matter more hard to make an impenitent Jew bring forth fruits worthy of repentance, than to make a virgin conceive and beare a Sonne? If it were not; how chanceth it, the word of the Lord (and that but a short one) should bring the one to joyfull issue; whilst the other (the repentance of these Jewes, and other ungodly men) after so many exhortations and threatnings, after so many promises of comfort, and denuntiatiōs of woes (which the Prophets, the Apostles, and their Successors have used) is not to this day, nor ever shall be accomplished? If repentance of men borne and brought up in

in sinne be a worke altogether impossible : all of us should utterly perish ; none repent. If possible to any ; shall it not be possible to the Almighty, who alone can doe all things ? If possible in him : why is not repentance wrought in all, whose salvation he more earnestly desires, than the most tender hearted mother doth the life and welfare of her darling infant ?

Hence in probability, some may conclude, either Gods love unto such as perish is not so great as some mothers beare unto their children : or else his power in respect of them is not infinite. And against our doctrine perhaps, it will be objected,

jected, that by thus magnifying
 Gods love towards all, we mi-
 nish his power towards some.
 From which to derogate ought,
 is in some mens judgements the
 worst kind of blasphemie: a
 point as dangerous in divinity
 to speake but doubtfully or
 suspiciously of it, as in mat-
 ter of State to determine or limit
 the *Prerogative Royall*. How-
 beit, if no other choice were
 left, but a necessity were laid up-
 on us of leaving either the infi-
 nite power, or infinite good-
 nesse of our God questionable
 or unexpressed; the offence
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 power so much (as most doe,)
 than to speake ought prejudiciall
 all

all to that conceit, which even the Heathens by the light of nature had of his goodnesse. This attribute is the chiefe object of our love, and for which hee himselfe desires to be loved most. And in this respect to derogate ought from it, it must needs be most offensive. But his curse be upon him that will not unfainedly acknowledge the absolute infinitenesse as well of his power as of his goodnesse. Whosoever hee be that loves his goodnesse, will unfainedly acknowledge hee is to be feared and reverenced, as the Almighty Creator and Judge of men. Unlesse he were in power infinite, hee could not be infinitely good.

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good. Howbeit hee that restraines his love and tender mercy only to such as are saved, doth make his goodnesse lesse (at least extensively) than his power. For there is no creature unto which his power reacheth not. But so doth not his loving kindnesse extend to all ; unlesse hee desire the good and safety of those that perish.

For winding our selves out of the former snare ; wee are to consider a maine difference betweene the love of man or other creatures, and the love of God to mankind. Dumbe creatures alwayes effect what they most desire, if it be in the precincts of their power, because they

have

TO JERUSALEM.

45

have neither reason, nor other
internall law of right or wrong
to controll or countersway
their brutish appetites. Man,
although indued with reason
and naturall notions of right
and wrong, is notwithstanding
oftentimes drawne by the
strength or inordination of his
tender affection, to use such
meanes as are contrary to the
rules of reason, equitie and reli-
gion, for procuring their safety
or impunity, on whom hee
dotes. Howbeit among men,
wee may finde some, which
cannot be wrought by any pro-
mise or perswasion to use those
unlawfull courses for the impu-
nity of their children or dearest
friends,

friends, which the world commonly most approveth. Not that their love towards their children, friends or acquaintance is lesse ; but because their love to publike justice, to truth and equity, and respect to their owne integritie, is greater than other mens are. A fit instance wee have in *Zaleucus* King of *Louis*, who having made a severe law, that whosoever committed such an offence (suppose adulterie) should lose his eyes. It shortly after came to passe that the Prince, his sonne and heire apparent to the crowne, trespassed against this sanction. Could not the good King have granted pardon to his sonne ?

Hee

Hee had power, no doubt, in his hands, to have dispensed with this particular, without any danger to his person. And most Princes would have done as much as they could for the safety of their successour. Nor could privileges or indulgences upon such speciall circumstances be held as breaches or violations of publike lawes; because the prerogative of the person offending cannot be drawne into example. But Zaleucus could not be brought to dispense with his law, because he loved justice no lesse dearly than his Sonne, whom he loved as dearly as himselfe. And to manifest the equality of his love

Hee

to

to all three, hee caused one of his owne eyes, and another of his sonnes to be put out : that so the law might have her due, though not wholly from his Sonne that had offended ; but in part from himselfe, as it were by way of punishment for this partiality towards his Sonne.

It were possible no doubt for a King to reclaime many inferiours from theft, from robbery, or other ungracious courses ; so hee would vouchsafe to abate his owne expences to maintaine theirs, or afford them the solaces of his Court, make them his Peeres, or otherwise allow them meanes to compass their wonted pleasures.

But

But thus farre to descend to unthrifty subjects humors, were ill be seeming that Majestie and gravity which should bee in Princes. If one should give notice to a Prince how easie and possible it were to him by these meanes, to save a number from the gallowes : his replie would be, *Princeps id potest quod salva Majestate potest*: That onely is possible to a Prince, which can stand with the safety of his Majestie : but thus to feed the unsatiable appetites of greedy unthrifts (though otherwise such as hee loves most dearly, and whose welfare he wishes as heartily as they doe that speake for them) is neither Princely

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nor

majesticall. For a King in this case to doe as much as by his authority or other meanes hee is able to doe, were an act of weaknesse and impotencie, not an act of Sovereigne power ; a great blot to his wisdome, honour and dignity ; no true argument of royall love or Princely Clemencie.

In like manner we are to consider that God, albeit in power infinite, yet his infinite power is matched with goodnesse as truly infinite ; his infinite love, as it were, counterpoised with infinite Majestie. And though his infinite mercy be as Sovereigne to his other Attributes: yet is it in a sort restrained by the

the tribunitiall power of his justice. This equality of infinitenesse betwixt his attributes being considered, the former difficulty is easily resolved. If it be demanded whether God could not make a thousand worlds, as good or better than this : it were infidelity to deny it, why ? Because this is an effect of meere power ; and might be done without any contradiction to his goodnesse, to his Majestie to his mercy or justice : all which it might serve to set forth. And this is a Rule of faith, *that all effects of meere power, though greater than wee can conceive as possible, may be done of him with greater ease, than we can*
E. 2 *breath.*

breath. His onely Word would suffice to make ten thousand worlds. But if it be questioned, whether God could not have don more than he hath done for his Vineyard, whether he cannot save such as dayly perish: the case is altered, and breeds a fallacy *Ad plures interrogationes.* For mans salvation is no worke of meere power: it necessarily requires a harmony of goodnesse, of majesty, of mercy and justice, whereunto the infinite power is in a manner subservient. Nor are we to consider his infinite power alone, but as matched with infinite majesty; nor his infinite mercy and goodnesse alone, but as matched with infi-

infinite justice. And in this case it is as true of God as man; *Deus id potest, quod salva Majestate potest; quod salva bonitate & justitia potest*: God can doe that which is not prejudiciall to his Majestie, to his goodnesse and justice. And hee had done (if wee may beleeve his oath) as much for his vineyard, as the concurrence of his infinite power and wisdome could effect without disparagement to the infinitie of his Majestie, or that internall law or rule of infinite goodnesse, whereby hee created man after his owne image and similitude.

God as he hath his being, so hath he his goodnesse of himselfe,

selfe, and his goodnesse is his being: as impossible therefore, that he should not be good, as not be. Man, as he had his life and being, so had he his goodnesse wholly from his Creatour. And as actuall existence is no part nor necessary consequence of his essence: so neither is his goodnesse necessarie or essentiall to his existence. As his existence, so his goodnesse is mutable: the one necessarily including a possibilitie of declination or decay; the other an inclination of relapse, or falling into evill. As he was made after the similitude of God, he was actually and inherently good. Yet was not his
good-

goodnesse essentiall, necessarie
or immutable. Nor did hee re-
semble his Creator in these es-
sentiall attributes : but rather in
the exercise of them *ad extra*.
Now the exercise of them was
not necessarie, but free in the
Creator. For God might have
continued for ever Most holy,
righteous and good in him-
selfe, albeit hee had never crea-
ted man, nor other creature.
Wherefore hee made them
good, as hee was freely good.
And such is the goodnesse
communicated to them in their
creation, not necessarie, but free:
And if free, as well including a
possibilitie of falling into evill,
as an actuall state in goodnesse.

If then you aske, Could not God by his almightie power have prevented *Adams* eating the forbidden fruit? None, I thinke, will bee so incredulous to doubt, whether he that commanded the Sunne to stand still in his sphere, and did dead *Ieroboams* arme, when he stretched it out against the Prophet, could not as easily have stayed *Adams* hand from taking, turned his eye from looking upon, or his heart from lusting after the forbidden fruit. All these were acts of meere power. But had he by his omnipotent power laid this necessity upon *Adams* will or understanding, or had he kept him from transgression

gression by restraint : hee had made him incapable of that happinesse, whereto by his infinite goodnesse hee had ordained him ; for by this supposition hee had not beene good in himselfe, nor could he be capable of true felicitie, but he must bee capable likewise of punishment and miserie. The ground of his interest in the one, was his actuall and inherent goodnesse communicated in his creation : nor was hee liable to the other, but by the mutability of his goodnesse, or possibilitie of falling into evill. In like manner, hee that gave that knowne power and vertue to the load-stone, could as easily draw

draw the most stony hearted son of *Adam* unto Christ, as it doth steele and iron. But if hee should draw them by such a necessarie and naturall motion, hee should defeat them of all that hope or interest in that excessive glorie, which hee hath prepared for those that love him. If againe it bee demanded, why God doth not save the impenitent and stubborne sinner; it is all one, as if wee should aske, why hee doth not crowne brut beasts with honour and immortality. That this he could doe by his infinite power, I will not deny. And if this he would doe, no creature justly might controll him, none possibly could

could resist or hinder him: yet I may without presumption affirme, that thus to doe, cannot stand with the internall rule of his justice, goodnesse and majestic. Nor can it stand better with the same rule to save all men, if wee take them as they are, not as they might bee; albeit hee hath indued all with reason to distinguish betweene good and evill. For *many of them speake evill of those things which they know not: but what they know naturally, as bruite beasts, in those things they corrupt themselves.* It stands lesse with Gods infinite goodnesse or power, if we consider them as linckt with infinite justice or majestic, to bring
such

Jude 10.

Iſa. 27. 11.

ſuch into true happineſſe, than
to advance bruti beaſts unto
immortality. *It is a people* (ſaith
the Prophet) *of no underſtanding,*
therefore hee that made them, will
not have mercie on them; and hee
that formed them, will ſhew them
no favour. God out of the abun-
dance of his goodneſſe, mercie,
and long-ſuffering, tolerates
ſuch as the Prophet and Apo-
ſtle ſpeakes of; and out of his
infinite love ſeekes by the prea-
ching of the Word and other
meanes, not prejudiciall to his
juſtice and majeſtie, to gather
them as hee would have done
Jeruſalem here in my text. But
finally there is a certaine mea-
ſure of iniquity, which where it
is

is fu
neſſ
unto
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fals
full
mer
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Th
reſo
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God
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firm
that

is full, an height of stubbornness and prophannesse, whereunto if once they come, the stroake of his infinite justice falls heaue upon them, for wilfull contempt of his infinite mercie; that as hee himselfe somewhere saith, *Hee cannot any longer endure them.*

The suspitions to which these resolutions seeme liable, are specially three:

First, that they derogate from Gods extraordinary fauour towards his elect.

1. Object.

Our answer is brieue; the offence (if any there be) is taken, not given: seeing wee onely affirme, that none so perish, but that they had a possibility to be

Answer.

be saved: we deny not that many are so saved, as it were not possible for them finally to perish; yet so saved they are, not by Gods infinite power, laying a necessity upon their wils; but by his infinite wisdom preparing their hearts to bee fit objects of his infinite mercy, and fore-casting their finall salvation, as necessary by assenting not altogether necessarily to the particular meanes whereby it is wrought. That is, in fewer termes, unto their salvation, an infinite power or infinite mercy matched with justice infinite, without an infinite wisdom would not suffice. To call some (how many none may

may determine) extraordinarily, as hee did Saint *Paul*, may well stand with the eternall rule of his goodnesse; because hee used their miraculous and usuall conversion as a meanes to win others by his usuall and ordinary calling. Speciall privileges upon peculiar and extraordinary occasions doe not prejudice ordinary lawes. Albeit to draw such privileges into common practice, would overthrow the course of justice. It is not contrary then to the rule of Gods justice, to make some feele his mercy and kindnesse before they seeke, that others may not despaire of finding it: having assured all by
an

an eternall promise, that seeking they shall finde, and that they which hunger and thirst after righteousness shall be satisfied.

2
on.

The second suspition and imputation is, that this doctrine may too much favour free will.

Answer.

In briebe wee answer ; there have beene two extremities in opinions continually followed by the two maine factions of the Christian world. The one, *That God hath so decreed all things, that it is impossible ought should have beene, that hath not beene ; or not to have beene, which hath beene.* This is the opinion of the ancient Stoicks, which attribute all events to fate ; and
is

is no way mitigated, but rather improved, by referring this absolute necessity not to second causes or nature, but to the omnipotent power of the God of nature. This was refuted in our last meditations; because it makes God the sole author of every sinne.

The second extremity is, *That in man before his conversion by grace, there is a freedome or abiliment to doe that which is pleasing and acceptable to God, or an activity to worke his owne conversion.* This was the error of the *Pelagians*, and communicated to the moderne *Papists*; who hold a meane indeed, but a false one; betwene the *Pelagians*
F and

and the *Stoicks*. The true
 meane from which all these ex-
 tremities swerve may bee com-
 prised in these two propositi-
 ons: the one negative; *In man*
after Adams fall there is no free-
dome of will, or ability to doe any
thing not deserving Gods wrath or
just indignation: the other affir-
 mative; *There is in man after*
his fall, a possibility left of doing or
not doing of some things, which be-
ing done or not done, he becomes pas-
sively capable of Gods mercies;
doing or not doing the contrary, he
is excluded from mercy, and re-
maines a vessell of wrath for his ju-
stice to worke upon. For whether a
 man will call this contingency
 in humane actions, not a possibi-
 litie

litie of doing or not doing, but rather a possibilitie of acknowledging our infirmities or absolute impotencie of doing any thing belonging or tending to our salvation; I will not contend with him: Onely of this I rest perswaded, that all the exhortations of the Prophets and Apostles, to worke humilitie and true repentance in their Auditors, suppose a possibilitie of humiliation and repentance; a possibility likewise of acknowledging and considering our owne impotency and misery; a possibility likewise of conceiving some desire, not meerely brutish, of our redemption or deliverance.

Our Saviour (yee know) re-

F 2

quired

quired not onely a desire of health, of sight, of speech, in all those whom he healed, restored to sight, or made to speake; but withall a kind of naturall beleefe, or conceit, that he was able to effect what they desired. Hence saith the Euangelist, *Marke 6. 5. Mat. 13. verse last; Hee could not doe many miracles among them, because of their un-beleefe.* Yet CHRIST alone wrought the miracles, the parties cured were meere patients, no way agents. And such as solicited their cause in case of absence, at the best, were but by-standers. Now no man (I thinke) will deny, that Christ by the power of his Godhead could

could have given sight, speech, and health to the most obstinate and perverse: yet by the rule of his divine goodnesse, he could not cast his *pearles before swine*. Most true it is, that wee are altogether dead to life spirituall, unable to speake or think, much lesse to desire it, as wee should. Yet beleefe and reason morall and naturall survive, and may with *Martha* and *Marie* beseech Christ to raise up their dead brother, who cannot speake for himselfe.

The third Objection will rather be preferred in Table-talke discourse, than seriously urged in solemne dispute. *If God so*

Objct. 3.

F 3

safety

*safety of such as perish, his will
should not alwaies be done.*

Answer.

Why? Dare any man living
say or thinke that hee alwaies
doth whatsoever God would
have him doe? So, doubtlesse,
he should never sin or offend his
God. For never was there wo-
man so wilfull, or man so mad
as to bee offended with ought,
that went not against their pre-
sent will. Nor was there ever or
possibly can be any breach, un-
lesse the will of the Law-giver
be broken, thwarted or contra-
dicted. For he that leaves the
letter and followes the true
meaning of the Lawgivers will,
doth not transgresse his law,
but observe it. And unlesse
Gods

Gods will had beene set upon the salvation of such as perish, they had not offended, but rather pleased him in running headlong the wayes of death. Yet in a good sense, it is alwayes most true, that Gods will is alwayes fulfilled.

We are therefore to consider, that God may will some things absolutely, others disjunctively: or that some things should fall out necessarily, others not at all, or contingently. The particulars which God absolutely wils should fall out necessarily, must of necessity come to passe; otherwise, his will could in no case be truly said to be fulfilled. As, unlesse the Leper, to whom

it was said by our Saviour, *I will, be thou cleane*, had beene cleansed, Gods will manifested in these words, had beene utterly broken. But if every particular which hee wils disjunctively, or which he wils should be contingent, did of necessity come to passe; his whole will should utterly be defeated. For his will (as wee suppose in this case) is that neither this nor that particular should be necessarily: but that either they should not be, or be contingently. And if any particular comprised within the latitude of this contingency with its consequent, come to passe; his will is truly and perfectly fulfilled. As for example,

example, God tels the *Israelites*, that by observing his Commandements they should live; and dye by transgressing them. Whether therefore they live by the one meanes, or dye by the other; his will is necessarily fulfilled: Because it was not that they should necessarily observe his Commandements or transgresse them: but to their transgression, though contingent, death was the necessary doome; so was life the necessary reward of their contingent observing them.

But the Lord hath sworne that he delighteth not in the death of him that dieth; but in his repentance: if then hee ne-

ver

Object.

ver repent, Gods delight or good pleasure is not alwayes fulfilled ; because hee delights in the one of these ; not in the other. How then shall it be true which is written, *God doth whatsoever pleaseth him in the Heaven and in the Earth*, if hee make not sinners repent, in whose repentance hee is better pleased, than in their death ?

Answer.

But unto this difficultie, the former answer may bee rightly fitted. Gods delight or good pleasure may bee done two wayes, either *in us*, or *upon us*. In the former place, it is set upon our repentance or obsequiousnesse to his will. For this is that service, whereto by his goodnesse,

ness, he ordained us. But if we
crosse his good will and plea-
sure, as it respects this point;
that is, if wee will not suffer our
selves to be saved; the same de-
light or pleasure is set upon
our punishment and fulfilled
upon us. And if wee would en-
ter into our owne hearts, wee
might see the Image of Gods
will hitherto manifested by his
word, distinctly written in
them: and that the Rule which
his justice observes in puni-
shing the wicked and reprobate,
is to measure out their plagues
and punishments according to
the measure of their neglecting
his will or contradicting his
delight in their subjection.

That

Esa. 65. 5.

That as the riches of his goodnesse leading them to repentance hath beene more plentifull : so they, by their impenitencie still treasure up greater store of wrath against the day of wrath. To this purpose doth the Lord threaten the obstinate people before mentioned in *Esay* ; These are as a smoake in my nose, and a fire that burneth all the day ; as hee hath spread out his hands to them all the day. Behold it is written before mee, I will not keepe silence, but will recompence into their bosomes, your iniquities, and the iniquities of your Fathers together, saith the Lord : which have burnt incense upon the mountaines, and blasphemed

med

medmee upon the Hills : therefore
will I reward their former workes
into their bosome.

Both these parts of Gods delight are fully expressed by Salomon : *Wisdom*e cryeth without, shee hath uttered her will in the streets, shee cryeth in the chiefe places of the concourse, in the opening of the Gates, in the Citie, shee uttereth her words, saying ; How long yee simple ones will yee love simplicitie, and the scornors delight in their scorning, and fooles hate knowledge ? Turne you at my reproofe ; behold, I will powre out my spirit upon you, I will make knowne my words unto you. These passages infallibly argue an unfained delight in their repentance,

Prov. I. 20,
21, &c.

tance, and such a desire of their salvation as the wisdom of God hath expressed in my text. But what followes? Because *I have called and yee refused, I have stretched out my hand, and no man regarded: but yee have set at nought all my counsell, and would none of my reproofe; I also will laugh at your calamitie, I will mock when your feare commeth.* This his delight remaines the same, but is set upon another object: To the same purpose, *Esay 65. 12. Therefore I will number you to the sword, and you shall all bow downe to the slaughter: because when I called, yee did not answer; when I spake, yee did not heare: but did evill before mine*

mine eyes, and did chuse that wherein I delighted not. So then, whether by the destruction of the wicked, or salvation of the chosen; Gods name is still glorified. His justice expects what should have beene done, but was not paid unto mercy. Hee can be no loser by mans unthankfulnesse or ungratefulnesse. The case is all one, as if one should take that from a theefe with the left hand, which hee hath picked out of our right hand. Thus much of the two points proposed.

I doe desire no more than that the tree may be judged by the fruit: and questionlesse the use of these resolutions, for
convincing

convincing our selves of sinne, or quelling despaire, or for encouraging the carelesse and impenitent unto repentance, by giving them the right hold of the meanes of life, is much great r than can bee conceived without the admittance of their truth.

First, seeing the end of our preaching is not so much to *instruct the elect*, as to *call sinners to repentance*; not so much to confirm their faith that are already certaine of salvation, as to give hope to the unregenerate, that they may bee saved: how shall wee accomplish either intentment by magnifying Gods love towards the elect? who these

these are, God and themselves know! How shall he that lives yet in sinne perswade himselfe, there is probability that he may bee saved, because God hath infallibly decreed to save some few? Rather seeing by the contrary doctrine, the most part of mankind must necessarily perish, hee hath more reason to feare, lest he be one of those many, than one of the few. The bare possibility of his salvation cannot be inferred, but from indefinite premisses, from which no certaine conclusion can possibly follow: and without certaine apprehension or conceit of possibility, there can bee no certaine ground of hope. But if

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wee

wec admit the former extent of Gods unspeakable love to all, and his desire of their eternall safety, which desperately perish; every man may, nay, must undoubtedly thus conclude; *Therefore, Gods love extends to mee: It is his good will and pleasure, to have mee saved amongst the rest, as well as any other: and whatsoever he unfainedly wils, his power is able effectually to bring to passe.*

The danger of sinne, and terrour of that dreadfull day, being first made knowne to our Auditory; the pressing of these points, as effectually as they might bee, (were this doctrine held for current) would kindle the

the love of God in our hearts, and inflame them with desires answerable to Gods ardent will of our salvation: and these once kindled, would breed sure hope, and in a manner inforce us to embrace the infallible meanes thereunto ordained.

Without admission of the former doctrine, it is impossible for any man rightly to measure the hainousnesse of his owne or others finnes. Such as gather the infinity of finnes demerit, from the infinite Majestie against which it is committed, give us the surface of sinne, infinite in length and breadth; but not in solidity. The will or pleasure of a Prince in matters

meanly affected by him, or in respect of which hee is little more than indifferent, may bee neglected without greater offence, than meaner persons may justly take for foule indignities or grievous wrongs. But if a Princes soveraigne command in a matter which he desired so much as his owne life, should be contemned; a loyall subject conscious of such contempt, though hapning through riot, or perswasions of ill company, would in his sober fits be ready to take revenge of himselfe; specially if hee knew his Soveraignes love or liking of him to be more than ordinary. Consider then, that as the Majesty and

and goodnesse of our God, so his love and mercy towards us is truly infinite: that he desires our repentance as earnestly, as wee can desire meat and drinke in the extremity of thirst or hunger; as wee can doe life it selfe, whiles wee are beset with death: This our *God manifested in our flesh*, did not desire his owne life so much as our redemption. We must therefore measure the hainousnesse of our sinne, by the abundance of Gods love, by the height and depth of our Saviours humiliation.

Thus they will appeare infinite, not only because committed against an infinite Majesty,

G 3

but

but because with this dimension, they further include a willfull neglect of infinite mercies, and incomprehensible desires of our salvation. Wee are by nature the seed of rebels, which had lift up their hands against the infinite goodnesse of their Creator, in taking of the forbidden fruit; whereby they sought to be like him in Majesty. Conscious of the transgression, the first actors immediately hid themselves from his presence: and, as if this their terrour had imprinted a perpetuall antipathy in their posteritie, the least glimpse of his glory for many generations after, made them cry out, *Alas wee shall die, because*

cause we have seene the Lord. We
still continue like the offspring of tame creatures grown wilde, alwayes eschewing his presence, that seekes to recover us; as the bird doth the fowlers, or the beasts of the forest the sight of fire. And yet, unlesse hee shelter us under the shadow of his wings, wee are as a prey exposed to the destroyer, already condemned for fuell to the flames of hell, or nutriment to the breed of serpents. To redeeme us from this everlasting thraldome, our God came downe into the world in the similitude of our flesh, made as a stale to allure us with wiles into his net, that hee might

draw us with the cords of love. The depth of Christs humiliation was as great as the difference betweene God and the meanest man ; therefore truly infinite. *Hec*, that was *equal* with God, was conversant here on earth with us in the *forme* and condition of a servant. But of servants by birth or civill constitution, many live in health and ease, with sufficient supplies of all things necessary for this life. So did not the Son of God ; His humanity was charged with all the miseries whereof mortality is capable ; subject to hunger, thirst, temptations, revilings and scornings even of his servants ; an indig-
nitie

nitie which cannot befall slaves or vassals, either borne or made such by men : or, to use the Prophets words, *Hee bare mans infirmities*, not spiritually only, but bodily. For *who was weake and hee not weake* ? who was sick and hee whole ? No malady of any disease cured by him, but was made his, by his exact and perfect sympathie : Lastly, *Hee bare our sinnes* upon the crosse, and submitted himselfe to greater torments than any man in this life can suffer. And though these were as displeasing to his humane nature, as to ours : yet were our sinnes to him more displeasing. As he was loving to us in his death :

fo

so was hee wise towards himselfe, and in submitting himselfe unto his cruell and ignominious death did of two evils chuse the lesse ; rather to suffer the punishment due to our finnes, than to suffer sinne still to raigne in us, whom he loved more dearly than his owne life. If then, we shall continue in sinne after the manifestation of his love : the hainousnesse of our offence is truly infinite : in so much as wee doe that continually, which is more distastfull to our gracious God, than any torments can be to us. So doing we build up the *workes of Satan which hee came purposely to destroy.* For of this I would not have

have you ignorant ; that albeit the end of his death was to redeeme sinners : yet the onely meanes predestinated by him for our redemption, is *destruction of the workes of Satan*, and *renovation of his Fathers Image* in our Soules. For us then to recdifie the workes of Satan, or abett his faction, is still more offensive to this our God, then was his *Agonie* or bloody sweat.

For taking a fuller measure of our sinnes ; let us hereunto adde his patient expectation of his enemies conversion after the resurrection. If the sonne of *Zaleucus* before mentioned should have pardoned any as deeply guiltie

guilty as himselfe had beene, of that offence for which hee lost one of his eyes, and his father another; the world would have taxed him, either of unjust folie, or too much facilitie, rather than commended him for true justice or clemencie. But that we may know how farre Gods mercy doth over-bear his Majestic, he proceeds not straightway to execute vengeance upon those Jewes which wrecked their malice upon his deare and onely Sonne, which had committed nothing worthy of blame, much lesse of death. Here was matter of wrath and indignation so just as would have moved the most mercifull
man

man on Earth to have taken speedy revenge upon these spillers of innocent blood; especially the law of God permitting thus much. But Gods mercy is above his law, above his justice. These did exact the very abolition of these sinners in the very first act of sinne committed against God made man for their redemption: yet hee patiently expects their repentance which with unrelenting fury had plotted his destruction. *Forty yeares long had hee beene grieved with this generation after the first Pascover celebrated in signe of their deliverance from Egyptian bondage, and for their stubbornnesse Hee swore they*

they should not enter into his rest. And now their posterity, after a more glorious deliverance from the powers of darknesse, have forty yeares allotted them for repentance, before they bee rooted out of the land of Rest or Promise. Yet bath not the Lord given them hearts to perceive, eyes to see, or eares to heare unto this day : because seeing they would not see, nor hearing would not heare ; but hardened their hearts against the Spirit of grace. Lord give us what thou didst not give them ; hearts of flesh that may melt at thy threats ; eares to heare the admonitions of our peace ; and eyes to foresee the day of our visitation : that so
when

when thy wrath shall be revealed against sinne and sinners; wee may bee sheltered from flames of fire and brimstone, under the shadow of thy wings so long stretched out in mercie for us. Often, Oh Lord, wouldst thou have gathered us, and wee would not: but let there be, we beseech thee, an end of our stubbornnesse and ingratitude towards thee; no end of thy mercies and loving kindnesse towards us. Amen.

GODS

G O D S
IVST HARDNING
OF.

P H A R A O H,
When he had filled up
the measure of his
iniquitie.

OR
AN EXPOSITION OF
R O M. 9. 18, 19.

*Therefore he hath mercie on whom he will have mercie,
and whom he will he hardneth.*

*Thou wilt say then unto me, Why doth he yet find fault?
For who hath resisted his will.*

LONDON,
Printed by JOHN HAVILAND,
for ROBERT MILBOURNE.

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GODS
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Gods just hardning
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Or

An Exposition of
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*Therefore hath he mercie on whom he
will have mercie, and whom hee will hee
hardneth.*

*Thou wilt say then unto me, why doth
he yet finde faults? For who hath resisted
his will?*

THe former part of this
proposition here in-
ferred by way of con-
clusion was avouched before

H 2

by

by our Apostle, as an undoubted *Maxime* ratified by Gods owne voyce to *Moses*. For he said to *Moses*, *I will have mercy on whom I will have mercy : and I will have compassion, on whom I will have compassion.* *Exod. 33. 19.*

The true sense and meaning of which place I have before declared in unfolding the 16. verse of this chapter : so that the later part of this eighteenth verse, (*Whom he will, hee hardneth*) must be the principall subject of my present discourse.

The Antecedent inferring this part of this conclusion, is Gods speech to *Pharaoh*, *Exod. 9. 18.* *Even for this purpose have I raised thee up, that I may shew*

my

my power in thee, and that my name may be declared throughout all the Earth. The inference is plaine ; seeing Gods powre was to be manifested in hardening Pharaoh.

The points of inquiry (whose full discussion will open an easie passage to the difficulties concerning *Reprobation* and *Election*, and bring all the contentious controversies concerning the meaning of this chapter to a breefe conspicuous issue) are especially foure.

1. The Manner how God doth harden.

2. The pertinencie of the Objection [*why doth hee yet finde fault ? for who hath resisted his*

H 3

will ?

will?] and the validitie of the Apostles answer.

3. The *Logicall* determination of this proposition, [*Whom hee will, hee hardeneth:*] what is the proper object of Gods will in hardening.

4. What manner of division this is, [*Hee will have compassion on whom hee will have compassion; and whom hee will, hee hardeneth.*]

For the right opening of all these foure difficulties; the explication of the single termes, with their divers acceptions, serves as a key.

The termes briefly to be explicated are three:

1. Gods will.

2. In-

2. Induration, or Hardening.

3. Irresistible.

The principall difficultie or transcendent question, is, in what sense *Gods will* or *Induration* may be said to be *irresistible*, [*whom hee will hee hardeneth.*]

Not to trouble you with any curious distinctions concerning *Gods will*: (this is a string which in most meditations we were inforced to touch.) Albeit *Gods will* be most truly and indivisibly *one*, and in indivisible unitie, most truly infinite and immutable: yet is it immutably free, omnipotent, able to produce pluralitie as well as unitie, mutabilitie as well as immutabilitie, weaknesse as

In what
sense, or in
respect of
what ob-
jects Gods
will is said
to be irre-
sistible.

well as strength, in his crea-
tures. By this one, infinite, im-
mutable *will*, hee ordaines that
some things shall be necessarie,
or that this shall be at this time
and no other. And such parti-
culars hee is said by an extrin-
secall denomination from the
object, to will by his *irresistible*
will. The meaning is, the pro-
duction of the object so wil-
led, cannot be resisted, because
it is Gods will, that it shall
come to passe, notwithstan-
ding any resistance that is or
can bee made against it. If any
particular so willed, should
not come to passe, his *will*
might be resisted, being set on-
ly on this.

By

By the same immutable and indivisible *will*, hee ordained that other events should be mutable or contingent, *viz.* that, of more particulars proposed, this may be as well as that; the affirmative as well as the negative. And of particulars so willed, no one can bee said to bee willed by his *irresistible will*. If the existence of any one so willed should be necessarie, his *will* might bee resisted; seeing his *will* is, they should not bee necessarie. Each particular of this kinde by the like denomination of the thing willed, hee may be said to will by his *resistible will*. The whole *ουζυία* or list of severall possibilities, or the

the indifferenc betwixt the particulars, he wils by his irresistible will.

The Psalmists oracle is universally true of all persons in every age of *Adam*, specially before his fall; *Non Deus uolens iniquitas fieri*; God doth not he cannot will iniquitie. And yet wee see the world is full of it. The Apostles speech againe is as universally true; *This is the will of God, even your sanctification, that every one of you should know to possesse his vessel in honour*, 1 *Thess.* 4. 3. God willeth, and he seriously willeth sanctitie of life in our selves, uprightness and integritie of conversation amongst men: and ye behold

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irre-
uni-
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volens
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And
all of
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chold

behold a *Vacuum* in this little
world, in the sonnes of *Adam*,
whom hee created after his
owne image and similitude. So
then, hee neither wils mens
goodnesse, nor wils their ini-
quity by his irresistible will.
Hee truly willed *Adams* integri-
ty, but not by his *irresistible*
will : For so *Adam* could not
have fallen. What, shall wee
say then, God did will *Adams*
fall, by his *irresistible will* ?
God forbid: For so *Adam* could
not but have sinned. Where is
the meane or middle station, on
which we may build our faith ?
The immediate object of Gods
irresistible will, in this case,
was *Adams* free will, that is,
Potestas

Potestas labendi, & potestas stan-
di: Powre to stand and powre
 to fall. By the same will hee de-
 creed Death, as the inevitable
 consequent of his fall; and life,
 as the necessary unpreventable
 reward of his perseverance.
 Thus much briefly of Gods
 will, in what sense it is *resistible*
 or *irresistible*.

What is it
 to harden.

The nature and property of
 an *hardened heart* cannot in
 fewer words better bee expres-
 sed, than by the Poets character
 of an unruly Stubborne youth.

Cereus in vitium flecti, mo-
nitibus asper.

It is a constitution or temper
 of minde, as pliant as wax, to
 receive the impressions of the
flesh

Impress or stamp of the *old* man ;
but as untoward as flint or other
rugged stone, to admit the
image of the *new* man.

*The first generall part, how
God doth harden.*

THe difficultie is, in what
sense God can bee truly
said to be the Authour of such a
temper. The proposition is of
undoubted truth, whether we
consider it as an indefinite, *God
doth harden*; or as a singular *God
hardened Pharaoh*; or in the uni-
versality here mentioned, *God
hardeneth whom he will*, after the
same manner he hardened *Pha.*
raoh.

Concerning the manner how
God

The first
generall
part.

God doth harden, the questions are two.

1. Whether hee harden *positively*, or *privatively onely*.

2. Whether he harden by his *irresistible will*, or by his *resistible will onely*.

To give one and the same answer to either demand without distinction of time or persons, were to entangle our selves (as most Writers in this argument have done) in the fallacie, *plures interrogationes*.

Touching the first question some good Writers maintain the universall negative, *God never hardens positively, but privatively onely*; onely by subtracting, or not granting grace or other

That God doth not harden all men at all times, after this same manner.

other meanes of repentance : or
by leaving nature to the bent of
its inbred corruption. *Vide Lo-*
gium in vers. 31. cap. 7. Act. A-
post. pag. 322. colum. 11. Others
of as good note, and greater de-
sart in *Reformed Churches*, better
refute the defective extreme,
than they expresse the meane
betweene it, and the contrary ex-
treme in excesse : with the
maintenance whereof they are
deeply charged, not by *Papists*
only, but by their brethren.
How often have *Calvin* and *Be-*
za beene accused by *Lutherans*,
as if they taught, That God did
directly harden mens hearts, by
infusion of bad qualities : or, That
the production of a reprobate or
impenitent

impenitent temper were such as
 immediate or formall terme of his
 positive action, as heat is of calefa-
 ction, or drought of heat. But if
 we take Privative and Positive
 induration in this sense, and set
 them so farre asunder; the divi-
 sion is altogether imperfect;
 the former member comes as
 farre short of the truth, as the
 latter overreacheth it. God
 sometimes hardens some men
 neither the one way nor the o-
 ther; that is (as wee say in
 schooles) *datur medium abnega-*
tionis betweene them. And per-
 haps it may be as questionable,
 whether God at any time har-
 dens any man *mere privative*; as
 it is, whether there can be Pec-
 catum

catum pure omissionis, any sinne of meere *omission*, without all mixture of commission. But with this question here or elsewhere wee are not disposed to meddle; being rather willing to grant what is confessed by all or most, That hee sometimes hardens *privative*, if not by meere subtraction of grace, or interdeniall of other meanes of repentance; yet so especially by these meanes as may suffice to verifie the truth of the proposition usually received; or to give the denomination of *Privative Hardening*.

But many times hee hardens *positive*; not by infusion of bad qualities; but by disposing or
I inclining

God sometimes hardens *privatively* only.

God usually hardens *positively*; but not by his irresistible will.

inclining the Heart to good-
nesse, that is, by communica-
tion of his favours, and exhibi-
tion of motives more than or-
dinarie to repentance, not that
hee exhibites the same with
purpose to harden : but rather
to mollifie and organize mens
hearts to the receiving of Grace.
The naturall effect or purposed
issue of the *Riches* of Gods
bountie, is to draw men to re-
pentance. But the very attempt
or sway of meanes offered, pro-
vokes hearts fastned to their
sinnes, to greater stubbornness
in the rebound. Hearts thus af-
fected *treasure up wrath against*
the day of wrath in a proportio-
ned measure to the *riches of*
bountie

beautie offered, but not entertained by them: And such a cause as God is of their *treasuring up of wrath*, hee is likewise of their *hardening*; no direct, no necessary cause of either: yet a cause of both, more than *privative*, a *positive cause* by consequence or resultance; not necessary, or necessary onely *ex hypothesi*. Means of repentance sincerely offered by God, but wilfully rejected by man, con-
trary as positively to induration of heart, as the heating of water doth to the quick freezing of it, when it is taken off the fire and set in the cold aire. If a Physician should minister some physick drink unto his patient, and

inclining the Heart to good-
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heape clothes upon him with purpose to prevent some disease by a kindly sweat ; and the patient throughly heated, wilfully throw them off : both may be said *positive causes* of the cold, which would necessary ensue from both actions ; albeit the patient only were the true moral cause, or the only blame-worthy cause of his owne death or danger following. Just according to the importance of this supposition or similitude, is the cause of hardening in many cases to be divided betwixt God and man. The *Israelites* did harden their owne hearts in the wilderness; and yet their hearts had not beene so hardened, unless

lesse the Lord had done so many wonders in their sight. In every wonder his purpose was to get beleefe: but through their wilfull unbeleefe, the best effect of his greatest wonders was induration and impenitencie. Now as it suits not with the rule of good manners for *Physicians* to tie a mans hands of discretion or place, lest hee use them to his owne harme: so neither was it consonant to the rules of eternall equitie, that God should necessitate the Israelites wils to a true beleefe of his wonders, or mollifie their hearts against their wils; that is, *Hee neither hardens nor mollifies their hearts by his irresistible*
I 3 will;

will ; nor did he at all will their hardning, but rather their mollification.

Pharaoh
was hard-
ned by
Gods irre-
sistible
will.

All this is true of Gods ordinarie manner of hardning men, or of the first degrees of hardning any man. But *Pharaohs* case is extraordinarie. *Beza* rightly inferres against *Origen* and his followers ; that this hardening whereof the Apostle here speaketh, was irresistible; that the party thus hardened was uncapable of repentance; that God did shew signes and wonders in *Egypt*, not with purpose to reclaime but harden *Pharaoh*, and to drive him headlong into the snare prepared for him from everlasting.

All

All these inferences are plaine,
 first that interrogation, *Who*
hath resisted his will? is equiva-
 lent to the universall negative,
No man, no creature can at any
time resist his will. That is, ac-
 cording to the interpretation
 premised, *Whatsoever particu-*
lar Gods will is to have necessary,
or so to be, as the contrary or con-
tradictorie to it shall not be; the
existence of it cannot be prevented
or avoided. Now that God did
 in this peremptory manner will
 Pharaohs hardening, is evident
 from the *Emphasis* of that mes-
 sage delivered unto him by Mo-
 ses, *Εἰς τὸ αἰετὸν*, *Even for this*
very purpose, and for no other
 end in the world possible, have

I raised thee up, that I might shew in thee my power: and his power was to be shewed in his hardening. For from the tenor of this message, the Apostle infers the latter part of this conclusion in my text, *Whom hee will, hee hardneth*; yea so hardneth, that it is impossible they should escape it, or his judgments due unto it.

Whether
Pharaoh
were an
absolute
reprobate,
or created
to be hard-
ned.

In all these collections Beza doth not erre. Yet was Beza (with reverence be it spoken) more to blame than this *filthy Writer*, (for so it pleaseth him to entitle *Origen*) in that he refers these threatnings, [*For this very purpose have I raised thee up, that I may shew my power*

in thee] not only unto *Pharaohs*
 exaltation unto the Crowne of
Egypt, (as I thinke *Origen* did,
 we need not, we may not grant)
 but to his extraction out of the
 wombe; yea to his first creation
 out of the dust : as if the Al-
 mighty had moulded him by
 his irresistible will, in the eter-
 nall *Idea* of reprobation, before
 man or Angell had actuall be-
 ing : as if the only end of his be-
 ing had beene to bee a *reprobate*
 or vessell of *wrath*. *Beza's* col-
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in thee] not only unto *Pharaohs* exaltation unto the Crowne of *Egypt*, (as I thinke *Origen* did, we need not, we may not grant) but to his extraction out of the wombe; yea to his first creation out of the dust : as if the Almighty had moulded him by his irresistible will, in the eternall *Idea* of reprobation, before man or Angell had actuall being : as if the only end of his being had beene to bee a *reprobate* or *vessell of wrath*. *Beza's* collections to this purpose (unlesse they be better limited, than hee hath left them) make God, not only a direct and positive cause, but the immediate and onely cause of all *Pharaohs* tyrannie;

a more direct and more necessarie cause of his butchering the *Israelites* infants, than he was of *Adams* good actions, during the space of his innocencie. For of these, or of his short continuance in the state of integritie, he was no necessarie, nor immutable cause; that is, hee did not decree that *Adams* integritie should be immutable. But whether Gods hardning *Pharaoh* by his irresistible will, can any way inferre that *Pharaoh* was an absolute reprobate, or borne to that end he might bee hardned, we are hereafter to dispute in the third point. All wee have to say in this place is this: If as much as *Beza* earnestly contends for

we

were once granted; the objection following, to which our Apostle vouchsafes a double answer, had beene altogether as unanswerable, as impertinently moved in this place. Let us then examine the pertinencie of the objection, and unfold the validitie of the answers.

The second generall point, concerning the pertinencie of the objection.

WH, doth hee yet finde fault? וְלָמָּה עָלָה בְּיָדָיו?
 Why doth hee yet chide? וְלָמָּה עָלָה בְּיָדָיו?
 with whom doth he finde fault?
 or whom doth hee chide? All that

The second generall part.

that are reprobates? doth he
only chide them? is this all that
 they are to feare? the very worst
 that can befall them? were this
 speech to bee as farre extended
 as it is by most Interpreters, no
 question, but our Apostles
 would have intended the force
 and acrimonie of it a great
 deale more than he doth; thus
 farre at least: *Why doth he punish*
why doth he plague the reprobates
in this life, and deliver them up
everlasting torments in the life
come; seeing they doe but that
which bee by his irresistible will
hath appointed? Or suppose the
 Greeke *μικροτερον*, might be
 some unusual *synecdoche* (which
 passeth our reading, observati

on or understanding) include as much or more than we now expresse (all the plagues of the life to come:) yet it is questioned what "E π " hath here to doe. It must be examined whence it came, and whither it tends. It naturally designs some definite point or section of time, and imports particulars before begun and still continued: it can have no place in the immutable sphere of eternitie, no reference to the exercise of Gods everlasting wrath against the reprobates in generall.

The *quære's* which here naturally offer themselves, (though, I thought that I know, not dismissed by any Interpreters) have occasioned

That the objection proposed hath reference only to Pharaoh, or to some few in his case; not to all that perish or are reprobated.

occasioned mee in this place, to make use of a Rule more usefull than usuall, for explicating the difficult places of the New Testament. The Rule is this: To search out the passages of the Old Testament with their historical circumstances, unto which the speeches of our Saviour and his Apostles have speciall reference or allusion. Now this Interrogation [Τί ἐν ᾧ μνησθῆναι] was conceived from our Apostles meditations upon those expostulations with Pharaoh, Exod. 9. 16. And indeed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the Earth. "Εν τῷ οὐρανῷ ;

yet exaltest thou thy selfe against
 my people, or oppressest thou my
 people, that thou wilt not let them
 goe & Chap. 10. vers. 3. in reply
 to this; hee yet chides and threa-
 tens him againe, How long wilt
 thou refuse to humble thy selfe be-
 fore mee? Let my people goe, that
 they may serve mee. Else if thou
 refuse to let my people goe, behold
 to morrow I will bring the locusts
 into thy coasts. That which
 makes most for this interpreta-
 tion, is the historicall circum-
 stance of the time and manner
 of Gods proceeding with Pha-
 rah. For this expostulation,
 whereunto our Apostle in this
 place hath reference, was uttered
 after the seventh wonder
 wrought

wrought by *Moses* and *Aaron* in the sight of *Pharaoh*; upon which it is expressly said, that *The Lord hardened the heart of Pharaoh*, that hee hearkned not unto them. Whereas of the five going before, it is onely said, *That Pharaoh hardened his heart*, or *his heart was hardened*, or hee set not his heart to the wonders. The spirits censure likewise of *Pharaohs* stupidity, upon the first wonder may bee read impersonally, or to bee referred to the wonder it selfe; which might positively harden his heart in such a sense as is before expressed. Nor is it to be omitted, that upon the neglect of the seventh wonder, the Lord enlargeth

largeth his commission to Mo-
 ses and his threats to Pharaoh.
 Thus saith the Lord God of the
 Hebrewes, Let my people go, that
 they may serve mee. For I will at
 this time send all my plagues upon
 thee, and upon thy servants,
 and upon thy people: that thou
 mayst knowe that there is none like
 mee in all the earth. For now I will
 stretch out my hand, that I may
 smite thee and thy people with pe-
 stilence, and thou shalt be cut off
 from the earth: or, as I will say,
 I will send my anger against thee
 and thy people with pesti-
 lence, when I shall have smitten
 thee with my plagues, and thou
 shalt be cut off from the earth.
 And the holles of the earth
 shall be filled with the blood of
 thy people.

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upon the *Magicians*: but when they fell, I made thee to stand (for so the Hebrew is verbatim:) to what purpose? that thou mightest still stand out against mee? nay but for this very purpose [That I might shew my power and declare my name more manifestly throughout all the earth, by a more remarkable destruction, than all that time should have befallen thee.]

The true
occasion of
the former
objection.

This brieve survey of these historicall circumstances present unto us, as in a mappe, the just occasion, the due force and full extent of the objection here intimated in transitu, Thou wilt say then unto mee, why doth hee yet finde fault? As if some one on *Pharaohs* behalfe had replied
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more exprelly thus : God indeed had just cause to upbraid Pharaoh heretofore, for neglect of his signs and wonders : it was a foule fault in him not to relent, so long as there was a possibilitie left for him to relent. But since God hath thus openly declared his irresistible will to harden him to destruction, *in iudicio*, Why doth he chide him any longer ? Why doth he hold on to expestulate more sharply with him than heretofore, for that which it is impossible for him to avoid ? For is it possible for him to open the doore of repentance, when God hath shut it ? or to mollifie his heart, whose hardning was now by Gods decree irrevocable ?

I have heard of a malepart

K 2

Cour-

Courtier, who being rated of his Sovereigne Lord for committing the third murther, after hee had beene graciously pardoned for two, made this sauey reply: One man indeed I killed; and if the law might have had its course, that had beene all. For the death of the second and of the third, your Highnesse is to answer God and the Law. Our Apostle being better acquainted than wee are with the circumstances of time, & with the manner of Pharaohs hardening, foresaw the malepart ^{few} or Hypocrite (especially when Pharaohs case came in manner to be their owne) would make this or the like sauey answer to God; If Pha-

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raoh, after the time, wherein by the ordinary course of justice hee was to die, were by Gods speciall appointment not onely reprimed, but suffered to be more out-ragious than before, yea imboldened to contemne Gods messengers; the ensuing evils which befell the Egyptians may seeme to be more justly imputed unto God, than unto him; at least, the former expostulation might seeme now altogether unseasonable.

To this objection our Apostle opposeth a twofold answer: First, he checks the sauciness of the Replicant; *Nay but oh man who art thou* in *αὐτοῦ* *ἀντιπροσώπου*, *qui respondet Deo*, saith the Vulgar. Beza, (as hee

K 3

thinks

The Apostles first answer to the former objection explicated.

thinkes) more fully *qui respon-*
sus Deo; our *English* better than
 both, that repliest against God.
 The just and naturall value of
 the originall doubly compound-
 ed word will best appeare
 from the circumstances specifi-
 ed. First, God by *Moses* ad-
 monisheth *Pharaoh* to let his
 people goe. But he refuseth.
 Then God expostulateth with
 him, *As yet exaltest thou thy*
selfe against my people, that thou
wilt not let them goe & The obje-
 ction made by the Hypocrite is
 as a rejoynder upon Gods Re-
 ply to *Pharaoh* for his wonted
 stubbornnesse; or as an an-
 swer made on his behalfe, or
 others in his case, unto the for-
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mer expostulations. For *αἰτῶ*
αἰτῶ is *Respondenti respon-*
dere, to rejoyne upon a re-
 plie or answer. Now this Re-
 joynder (to speake according
 to the rules of modestie and
 good manners) was too saucie,
 out of what mans mouth soe-
 ver it had proceeded. For what
 is man, in respect of God? any
 better than an artificiall body
 in respect of the artificer that
 makes it? or than an earthen
 vessell in respect of the potter?
 Nay if wee might imagine a
 base vessell could speake (as
 fables suppose beasts in old
 time did) and thus expostulate
 with the potter; [*When I was*
spoiled in the making, why didst

thou rather reserve me to such base and ignominious uses, than throw mee away ; especially when others of the same lampe are fitted for commendable uses?] it would deserve to be appointed yet to more base or hottely uses. For a by-stander that had no skill in this facultie ; for the potters boy or apprentice thus to expostulate on the vessels behalfe to his father or master, would argue ignorance and indiscretion. The potter at least would take so much authority on him, as to reply; *I will appoint every vessel to what use I thinke fit ; not to such use as every idle fellow, or malepart boy would have it appointed.*

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Now all that our Apostle in this similitude intends is, that wee must attribute more unto the Creators skill and wisdom in dispensing mercy and judgement, or in preparing vessels of wrath, and vessels of honour, than wee doe unto the potters judgement in discerning clay, or fitting every part of his matter to his right and most commodious use. Yet in all these, the potter is judge, saith the author of the booke of *Wisdom*. That very vessell which ministered the matter of this similitude to our Apostle, *Jer. 18. 4.* was so marred in the potters hand, as he was inforced to fashion it againe to another use than

than it was first intended for. That it was marred in the first making, was the fault of the clay. So to fashion it anew, as neither stuffe, nor former labour should be altogether lost, was the potters skill. And shall wee thinke our Apostle did intend any other inference from this similitude, than the Prophet, from whence hee borrowes it, had made to his hand. *O house of Israel, cannot I do with you, as this potter, saith the Lord? Behold, as the clay is in the potters hand, so are yee in mine hand, Oh house of Israel, Jerem. 18.6.*

The true and full explication is thus much and no more; and

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beit God sought to prepare them to glorie, yet had they a possibilitie or libertie utterly to spoile themselves in the making. Howbeit, if so they did, hee was able to forme them againe, to an end quite contrarie unto that whereto hee first intended them. So the Prophet explicates himselfe, *vers. 9. 10.*

And here wee must request our Reader alwayes to remember, that the Apostle compares God, not to a frantick, or fantastick potter, delighted to play tricks to his losse; as to make a vessell scarce worth a groat, of that peece, which with the same ease and cost, might bee made worth a shilling;

ling; onely to shew his imperiall authoritie over a peece of clay. He imagineth such a potter as the Wise man did, that knowes a reason why he makes one vessell of this fashion, another of that; why he appoints this to a base use, that to a better: albeit an unskillfull bystander could perhaps discern no difference in the stuffe or matter whereof they are made.

The summe then of our Apostles intended inference is this; As it is an unmannerly point for any man to contest, or wrangle with a skillfull artificer in his owne facultie, of whom hee should rather desire to learne with submission: so

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is damnable presumption for
any creature to dispute with his
Creator in matters of provi-
dence, or of the worlds regi-
ment; or to debate his owne
cause with him thus; Seeing all
us were made of the same masse,
I might have beene graced as o-
thers have beene with wealth, with
honour, with strength, with wis-
dome, unlesse thou hadst beene more
favourable to them than to mee;
for that which must quell all
inclination to such secret mur-
murings, or presumptuous de-
bates, is it our stedfast beleefe of
his omnipotent power or abso-
lute will? No: but of his infi-
nite wisdom, equity and mer-
cy, by which he disposeth all
things,

things, even mens infirmities or greater crosses to a better end in respect of them, (so they will patiently submit their wils to his) than they could hope by any other meanes to atchieve.

In what
sense Gods
will is said
to be the
absolute
and infal-
lible rule
of equite,
or justice.

Gods will to have mercie on some, and to harden others, or howsoever otherwise to deal with men, is in this sense most absolute. Whatsoever wee certainly know to bee willed by him, wee must acknowledge without examination, to be truly good. Whomsoever we assuredly beleeve it hath been his will to harden, wee must without dispute, beleeve their hardning to have beene most just. Yet thus to beleeve wee

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thers; yea such *ideall* reasons, as
when it shall be his pleasure to
make them knowne to us, wee
shall acknowledge them to bee
infinitely better, and more ac-
cessible to the immutable rules
of eternall equitie (which in-
deed they are) than any earthly
prince can give, why hee puni-
sheth this man, and rewardeth
that. *From his right to be do*
The contrarie in conse-
quence, which some would in-
ferre out of our Apostle in this
place,

place, is the true, naturall, and
necessarie consequence which
they have made of another or-
thodoxall principle, [Gods will
is the only infallible rule of good-
nesse,] that is, in their exposi-
tion, Things are good onely, be-
cause God doth will them; When
as in truth his will could not be
so infallible, so inflexible, and
so soveraigne a rule of goodnesse,
(as all must believe it to be,
that thinke themselves bound
to conforme their wills to his)
unless absolute and immutable
goodnesse were the essentiall
object of this his most holy
will. Wherefore though this ar-
gument be more than demon-
strative. It was Gods will to
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deale thus and thus with man-
kinde, therefore they are most just-
ly dealt withall: Yet on the other
side, this inference is as strong
and sound; Some kinde of dea-
lings are in their owne natures so
evidently unjust, that we must be-
lieve, it was not Gods will to deale
so with any man living. Abraham
did not transgresse the bounds
of modestie in saying to God,
That the righteous should perishe
with the wicked, that be farre from
thee. Shall not the Judge of all
the earth doe right? Yet were
Gods will the rule of all good-
nesse in such a sense as some
conceive it; or our Apostles
meaning such, as many in this
place have made it; Abraham
L had

had beene either very ignorant
 or immodest in questioning
 whether Gods will concerning
 the destruction of Sodom (lo-
 vingly imparted to him, Genes.
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 whether to have slaine the right-
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for this cause, we may safely say with our father *Abraham*; *Thou wilt harden any whom thou hast created, that bee farre from thee, Oh Lord.* Farre be it ever from every good Christians heart to entertaine any such conceit of his Creator.

Albeit this first answer might suffice to check all such captious replies, as hypocrites here make: yet, as our Apostle in his second answer imports; wee need not use the benefit of this generall apologie in *Pharaohs* case. The reason or manner of Gods justice and wisdom in hardning and punishing him, is conspicuous and justifiable by the principles of equitie ac-

The Apostles second answer to the former objection.

had beene either very ignorant
 or immodest in questioning
 whether Gods will concerning
 the destruction of Sodome (lo-
 vingly imparted to him, Genes.
 18.) had beene right or wrong:
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for this cause, we may safely say with our father *Abraham*; *Thou* to harden any whom thou hast created, that bee farre from thee; *Oh Lord*. Farre be it ever from every good Christians heart to entertaine any such conceit of his Creator.

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L 2 know-

The Apostles second answer to the former objection.

knowledged by all. For *Pharaoh* and his confederates were
 vessels of wrath sealed up for
 destruction. Hell (as wee say)
 did yawne for them, before
 God uttered the former expo-
 stulations: perhaps from that
 very instant, wherein hee first
 sent *Moses* unto him. It being
 then granted, that God (as wee
 indeed suppose) did from the
 plague of murraine, or that o-
 ther of boiles positively and in-
 evitably harden *Pharaohs* heart,
 and after he had promised to let
 the Israelites goe, infatuated his
 braines to wrangle with *Moses*;
 First, whether their little ones,
 afterwards whether their flocks
 should goe along with them:
 yet

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yet to reserve him alive, upon what condition or termes soever, (though to bee hardned, though to be threatned, though to be astonished and affrighted with frosts, plagues, and lastly to bee destroyed with a more fearfull destruction, than if hee had dyed of the pestilence, when the cattell perished of the murraine) was a true document of Gods lenity and patience, no impeachment to his justice; a gentle commutation of due punishment, no rigorous infliction of punishment not justly deserved. For what if God had thrust him quick into hell in that very moment wherein hee told him, *Ad hoc ipsum excitavi*

So the
Septuagint
explicke
the sense
of the He-
brew
phrase &
ἐπεὶ οὐκ
ἐμετανοήσας.

te, For this very purpose have I re-
served thee alive, that I might
shew my power in thee? No que-
stion but as the torments of
that lake are more grievous,
than all the plagues which Pha-
raoh suffered on earth; so the
degrees of his hardning (had
he beene then cast into it) had
been in number more, his strug-
ling with God more violent
and stubborn, his possibility
of repentance altogether as lit-
tle as it was after the seventh
plague, if not lesse. But should
G O D therefore have beene
thought unjust, because he con-
tinued to punish him in hell af-
ter possibility of repentance
was past? No; Pharaoh had
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beene the onely cause of his
owne woe, by bringing this ne-
cessitie upon himselfe, of oppo-
sing God and repining at his
judgements. All is one then in
respect of Gods justice, whether
Pharaoh having made up the
measure of his iniquitie bee ir-
revocably hardned here on
earth, or in hell. To reserve him
alive in the state of mortallitie,
after the sentence of death is
past upon him, is no rigour,
but lenitie and long-suffering:
although Gods plagues be still
multiplied in Egypt for his
sake, although the end of his
life become more dreadfull,
than by the ordinarie course of
Gods justice it should have

beeue, if hee had dyed in the
seventh plague.

Another reason why God without impeachment to his justice doth still augment *Pharaohs* punishment, as if it were now as possible for him to repent, as once it was, is intimated by our Apostle to be this; That by this lenitie towards *Pharaoh*, Hee might shew his wrath and declare his power against all such sinners as he was, that the world might *heare and feare*, and learne by his overthrow not to strive against their Maker, nor to dally with his fearefull warnings. Had *Pharaoh* and his people died of the pestilence or other disease, when

when the cattell perished of the murraine, the terror of Gods powerfull wrath had not beene so manifest and visible to the world, as it was in overthrowing the whole strength of Ægypt, which had taken armes and set themselves in battell against him. Now the more strange the infatuation, the more fearefull and ignominious the destruction of these vessels of wrath did appeare unto the world; the more bright did the riches of Gods glory shine to the Israelites, whom hee was now preparing for vessels of mercy; the hearts of whose posteritie hee did not so effectually fit or season for the infusion of his

his sanctifying grace, by any se-
condarie meanes whatsoever, and
by the perpetuall memory of
his glorious victory over Pha-
raoh and his mighty host. But
this faithlesse generation (whose
reformation our Apostle for the Gent
anxiously seekes) did take all
these glorious tokens of Gods
extraordinarie free love and
mercy towards their Father
for irrevocable earnestts or ob-
ligements to effect their abso-
lute predestination unto ho-
nour and glory, and to prepare
the Gentiles to be vessels of infa-
mie and destruction. Now our
Apostles earnest desire and un-
quenchable zeale to prevent this
dangerous presumption in his
country

country-men, enforceth him
instead of applying this second
answer to the point in question,
to advertise them for conclusi-
on, that the Ægyptians case was
now to become theirs; and that
the Gentiles should be made
vessels of mercy in their stead. All
which the event hath proved
most true. For have not the sons
of *Iacob* beene hardened as
strangely as *Pharaoh*? Have
they not beene reserved as spec-
tacles of terror to most nati-
ons after they had deserved to
have beene utterly cut off from
the earth, yea to have gone quick
into hell? Nor have the riches
of Gods mercy towards us Gen-
tiles beene more manifested by
any

any other apparent or visible document, than by scattering of these Jewes through those Countries, wherein the seed of the Gospell hath beene sowne.

The third generall point proposed, concerning the Logically determination of this proposition [whom hee will, hee hardneth]: or concerning the immediate or proper object of the induration here spoken of.

The third
generall
part.

PHaraoh, we grant, was hardened by Gods absolute, irresistible will. Could Beza, can Piscator, or any other Expositor living enforce any more,

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more, out of the literall meaning of those texts? whether granting thus much, wee must grant withall (what their followers, to my apprehension, demand) that *Pharaoh* was an absolute Reprobate from the wombe ; or, that hee was by Gods irresistible will ordained to this hardening, which by Gods irresistible will did take possession of his heart, is the question to be disputed. They (unlesse I mistake their meaning) affirme : I must even to death, deny. I desire then that in this case I may enjoy the ancient privilege of Priests, to be tried by my Peeres, which (God wot) need not be great ones.

ones. I will except against no man, of what profession, place or condition soever, either for being my Judge, or of my Jury, so his braines be qualified with the speculative rules of syllogizing, and his heart seasoned with the doctrine of the ninth Commandment, which is, *Not to beare false witness against his Neighbour*, against his knowledge.

To avoid the Sophistical chinkes of scattered propositions, wherein Truth often lyes hid in rhetorical or popular discourse, wee will joine issue in this syllogisme.

Whatsoever God from eternitie decrees by his irresistible will, is absolutely

absolutely necessary, and inevitable, or impossible to be avoided.

God from eternitie decreed to harden Pharaoh by his irresistible will.

Ergo, The hardning of Pharaoh was absolutely necessary, and impossible to be avoided.

And if his hardning were inevitable, or impossible to be avoided, it will bee taken as granted that he was a reprobate from the wombe; *Damnatus inquam natus*, the absolute child of eternall death, before he was made partaker of mortall life.

The Major proposition is a Maxim not questioned by any Christian, Jew, or Mahometane.

A discovery of the fallacie wherewith Bze and others have in this argument been deceived.

tane. And out of it wee may draw another *Major* as unquestionable, but more immediate in respect of the conclusion proposed; [*Whomsoever God decrees to harden by his irresistible will, his hardning is absolutely inevitable, altogether impossible to be avoided.* The *Minor*, [*Pharaoh was hardened by Gods irresistible will*] is granted by us, and (as wee are perswaded) avouched in termes equivalent by our Apostle. The difference is about the *conclusion* or *connexion* of the termes; which without better limitation than is expressed in the proposition or corollarie annexed, is loose and *Sophisticall*.

Would

Would some braine which
 God hath blest with naturall
 perspicacitie, and opportu-
 nitie, vouchsafe to take but a
 little paines in moulding such
 scales for the Predicates, as
 Aristotle hath done for the Sub-
 jects of Propositions; (though
 those wee often use not, or use
 amisse) these seeming Syllo-
 gismes whose secret flaws clear-
 sighted judgements can hardly
 discern, by light of arts would
 crack so foully in framing, that
 keare eyes would espie their
 ruptures without spectacles.
 It shall suffice mee at this time
 to shew how grossly the Syllo-
 gisme proposed failes in the
 fundamentall rule of all affir-

M

mative

mative *Syllogismes*. The Rule is, *Quocumque convenient cum aliquo tertio, inter se conveniunt*. All other rules concerning the quantitie of propositions, or their disposition in certaine *Mood* and *Figure*, serve onely to this end, that the convenience or identitie of the *Major* and *Minor* with the *Medium* may be made apparent. This being made apparent by Rules of art, the light of Nature assures us that the connexion between the *Extremes* is true and indissoluble.

Now this *Identitie* or *Unitie* (for that is the highest and surest degree of convenience) is of three sorts, of *Essence*, of *Qualitie*, of

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of *Quantitie or proportion*, under which is comprehended the *Idontitie of Time*. Whatsoever is truly called one and the same, is so called in one of these respects. And all those *Idontities* may be either *Specificall* (or *Common*;) or *Numericall*, *Mixt* or *Single*. Most *Fallacies* arise from substitution of one *Idontitie* for another. As hee that would admit that proposition for true of *Specificall Idontitie*, which is most true of *Numericall*, might bee cheated by this *Sylogisme*;

I cannot owe you the same summe which I have paid you.

But I have paid you ten pounds in Gold.

M 2

Ergo,

Ergo, I doe not owe you
pounds in Gold.

The Negative included in
the Major is true of the same
Individuall or Numericall sum,
but not of the same Specificall.
For suppose twenty pounds in
gold were due; the one moiety
might be paid, and the other
yet owing. But men of com-
mon understanding are not so
apt to be deceived in matters of
money or commoditie with
captious collections of this
kinde, as unable to give them
a punctuall solution. Every
Creditor in his owne case
would be ready to give this or
the like sufficient practicall an-
swer: I doe not demand my
pounds

pounds which are already paid; but
the other ten pounds which are yet
behind: that is (as a Logician
would say) The same *sum* species
which hath been paid, may yet be
owing, not the same numero: Or,
the same *sum* by equivalence, not
the same individual coynes.

But the Intrusion or admisso-
ion of one Numericall *Idem* into
for another of different kinde,
is not so easily discerned in mat-
ters more distinguishable by
common sense; especially if
the Relative or *Analogum* be in
ordinary discourse promiscu-
ously mixed with both, and
that conjunction or *Disiunctio*. The
Numericall *Idem* is included
now in the Relative, [What]

GODS HARDENING

Ergo, I doe not owe you
pounds in Gold.
The Negative included in
the Major is true of the same
Individuall or Numericall summe
but not of the same Specificall.
For suppose twenty pounds in
gold were due; the one might
might be paid, and the other
yet owing. But men of com-
mon understanding are not so
apt to be deceived in matters of
money or commoditie with
captious collections of this
kinde, as unable to give them
a punctuall solution. Every
Creditor in his owne case
would be ready to give this or
the like sufficient practicall an-
swer: I doe not demand my
pounds

pounds which are already paid; but
the other ten pounds which are yet
behind: that is (as a Egyptian
would say) The same sum species;
which hath been paid; may yet be
owing; not the same numero: Or
the same sum by equivalence; nor
the same individuall coynes.

But the Intrusion or admisso-
ion of one Numeraall Jadenitive
for another of different kinde;
is not so easily discerned in mat-
ters more distinguishable by
common sense; especially if
the Relative or Amadelem be in
ordinary discourse promiscu-
ously matched with both; and
that conjunction of Division. The
Numerall Jadenitive included
now in the Relative, [What]

ever and whomsoever, *quis, quicquid, quocumque*] and their *Antecedents* whether expressed or understood, is sometimes an *Identitie* of *Essence* or *Nature* onely, sometimes of *Qualitie* onely, sometimes of *Quantitie* or *proportion* onely: sometimes of *Essence* and *Qualitie*, but not of *Quantitie*; sometimes of *Essence* and *Quantitie*, but not of *Qualitie*; sometimes of *Qualitie* and *Quantitie*, but not of *Essence*. These *Rules* are universally true, [Wheresoever the Minor proposition is charged with an *Identitie* of *Qualitie*, *Quantitie*, *Time* or *Essence*, wherewith the Major is not charged: or *à contrario* wheresoever

wheresoever the Major is charged with any one or more of these Identities, from which the Minor is free: the Syllogisme, if it be affirmative, must needs be false, and is tainted with the fallacie of Composition. Of the former rule, that vulgar example, because best knowne, is most fit.

*Quasi heri emisti carnes, easdem
hodie comedisti.*

At heri emisti carnes crudas.

*Ergo; Hodie carnes crudas
comedisti.*

The Identity included between the Relative and the Antecedent in the Major proposition, is an Identity of Es-

M 4

sence

sence of Substance onely. The
 Minor includes another Identi-
 tie of Qualities, which cannot
 be admitted in the Conclusion;
 because not charged in the Ma-
 jor. Had the Assumption bene
 thus; *At heri eras carnivoril-*
tarius the conclusion would
 rightly have followed; *Ergo,*
Carnivoritas hodie comedisti;
 For this is a part of Essential
 unity. The fallacio is the same
 backwards and forwards;
Quia hodie comedisti carnes,
habui i. esca heri eras.
At hodie i. esca comedisti.
Ergo, Heri i. esca habui.
 Examples of fallacies against
 the latter Rule are more frequent
 in most mens writings, than
 vulgarly

ulgarly knowne. This for

The same sound which once
pleaseth a judicious Musicians
constant eare, will please it still.

But this present voice or sound,
which is now taken up (suppose a
young Quirister were singing)
both please his Masters eare.

Ergo, It will please it still to
the very fall.

The Major supposeth an ex-
act Identitie not of Essence or
Qualitie onely, but of Proport-
ion; otherwise it is false. For
the articulate sound may bee
Numerically the same, as being
uttered with one and the same
continued breath. The voice
likewise may be for its qualitie,
sweet

sweet and pleasant : but so weake and unartificiall, that it may relish of flatnesse in the fall ; and so lose the proportion and consonancie which in the beginning or middle it had with a judicious Musicians care, or Internall Harmonie.

The forme of this following fallack is the same ;

Whatsoever the eternall and immutable rule of goodnesse once approves as just and good, it alwayes so approves. For in that it is immutable, it is still the same ; and if the object remaine the same, the approbation must needs be the same.

But the eternall and immutable rule of justice once approved the human

That the object of divine approbation or reprobation is not the individuall abstract nature.

humane nature, or the corporall
reasonable creature, as just and
good.

Ergo, It alwayes approves at
least the humane nature, or reaso-
nable creature, as just and good.

The conclusion is evidently
false, albeit wee restrain it to
the same individuall humane
nature, or reasonable creature
which immutable goodnesse
did actually approve. What is
the reason? or where is the fault?
In the connexion. The Major
includes an exact Identitie not
of Essence or Substance onely:
but of Qualitie, or rather of Con-
sencie to the immutable rule
of goodnesse. And whiles this
Identitie of Qualitie or Con-
sencie

The old
man and
new sup-
pose not
two dis-
tinct per-
sons: and
yet the re-
wards of
joy and
paines
everlasting
are allotted
to them.

man's falls; the rule of good-
ness cannot but approve the
nature thus consonant: otherwise
it should bee mutable in its
judgement, or approbation.
The minor proposition suppo-
seth the same identitie of quali-
tie or consonancie; but not the
continuance of it. And therefore
the conclusion is only true of that
time, wherein the identitie of
consonancy remained entire. Thus
say in few words; Though the
humane nature continue still
the same; or though Adam were
still the same man, yet hee who
not still one and the same in re-
spect of his merits and approbation
and that supposeth him to be
of the same nature, of justice and good-
ness.

esse. As these alter: so it al-
ters.

The *Syllogisme* last mentio-
ned would bee unanswerable,
were their doctrine not fallaci-
ous or rather altogether false,
which would perswade that
every entitie, nature, or creature,
mortalis, as such, is good and
approveable by the Creator.
Was it, then the *humane nature*?
No, but the *humane nature*, so
qualified as he created it, which
he approved. And whatsoever
other nature is so qualified as
Adams was, when he approved
it, hath still the same approba-
tion from the immutable rule
of goodnesse, which he had: Be-
cause the consonance to the di-
vine

vine will may bee the ſelte ſame
in natures numerically diſtinct.

The Syllogiſme in which wee
ſtated the ſeeming endleſſe con-
troverſie laſt, hath all the faults
which theſe two laſt fallacies
had, and a great many more.
The Syllogiſme was this;

*Whatſoever God from eternitie
hath decreed by his irrefiſtible
will, is inevitable.* Or thus;

Whomſoever God from eter-
nity reproves or decrees to har-
den by his irrefiſtible will, that
mans reprobation or indurati-
on is inevitable.

But God from eternity re-
proved *Pharaoh*, and decreed
to harden him by his irrefiſti-
ble will.

Ergo,

Ergo, *Pharaohs* reprobation or induration was inevitable.

The *Major* supposeth an *Idem-ity* not of person onely, but of *qualitie*: yea of degrees of *qualitie*. For as the immediate object of divine approbation is justice, consonancie or conformitie to the immutable *rule* of *goodnesse*: so the immediate object of reprobation or induration, is not the abstract *entitie* or *nature of man*; but the *nature* mis-qualified, that is, unjust or dissonant from the *rule of goodnesse*. And according to the degrees of injustice or dissonancie, are the degrees of *divine dislike*, of *divine* reprobation or induration. The *minor* proposition

tion includes not onely an *identitie* of Pharaohs person, but such a measure of injustice or dissonance, as makes him liable to the eternall decree of reprobation or induration by Gods irresistibile will. But it suppoeth not this *identitie* of such bad qualities, or this full measure of iniquitie to have beene alwayes in him. Without alteration of his person or nature, he was subject to great variety of qualification: and each qualification capable of diverse degrees and different disproportion with the eternall and unchangeable rule of goodnesse. And therefore the *minor* proposition, albeit eternally true, yet is eternally

nally

nally true onely with reference
 to those points of time, wherein
 Pharaoh was so qualified. No
 universalitie can infer any more
 particulars than are contained
 under it: and all those it neces-
 sarily infers. An universalitie
 of time cannot inferre an uni-
 versalitie of the subject: nor an
 universalitie of the subject in-
 ferre an universalitie of time.
 This collection is false, God
 from eternitie foresaw that all men
 should be sinners. Ergo, Hee fore-
 saw from eternitie, that Adam in
 his integritie should bee a sinner.
 The inference in the former Syl-
 logisme is as bad; God decreed to
 burden Pharaoh from eternitie.
 Ergo, Hee decreed to burden him

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in

in every moment of his life. Or, Ergo, He was a reprobate from his cradle. This conclusion rightly scanned, includes an universallitie of the subject, that is, all the severall objects of divine justice, which are contained in Pharaohs life; not one particular onely. Whereas Pharaoh in the minor proposition, is but one particular or individual object of induration, or of the divine decree concerning it.

That albe-
it Pharaoh
was al-
wayes one
and the
same man:
yet he was
not al-
wayes one
and the
same ob-
ject of the
divine de-
cree.

And thus at length we are arrived at that point, whence we may deseribe the occasions by which so many Writers of good note have missed the right streame or current of our Apostles discourse, and graved

led themselves and their Auditors upon by shewes. All this hath beene for want of consideration. That albeit Pharaoh from his birth unto his death, were but one and the same individuall man; yet was hee not all this while one and the same individuall object of Gods decree concerning mercie and induration. The difference betwixt those wee may illustrate by many parallell resemblances. Suppose that Scepter (whose pedigree Homer so accurately describes) had in that long succession, lost any of his length; this had broken no square nor bred any quarrell, whether it had bene the same Scepter or not. Yet if the first and last owners

N 2

should

That Pharaoh in the Syllogisme proposed is no singular but indefinite terme.

should have sold or bought
 scarlet by this one and the same
Scepter; they should have found
 a great alteration in the measure.
 So then it is one thing to be one
 and the self-same *standard*;
 and another thing, to be one
 and the self-same *staffe* or *scep-
 ter*. The least alteration in
 length or quantitie that can be,
 doth alter the *identitie* of any
measure: but not the *identitie* of
 the *materiall substance* of that
 which is the *measure*. The same
 graines of barley which grow
 this yeare, may be kept till se-
 ven yeares hence. But hee that
 should lend gold according to
 their weight this yeare, and re-
 ceive it according to their
 weight

weight at the seven yeares end,
should finde great difference in
the summes : though the grains
bee for number and substance
the same, yet their weight are
divers. Or, suppose it to bee
true which is related of the
Great Magore, that hee weighs
himselfe every yeare in gold,
and distributes the summe
thereof to the poore; and that
he had continued this custome
from the seventh yeare of his
age: yet cannot there bee halfe
the difference betwixt the
weight of one and the same
Prince in his child-hood and in
his full age, after many heartie
prayers to make him fat, as is
betweene the different mea-

tures of *Pharaohs* induration within the compasse of one yeare.

Therefore, this argument, [*Pharaoh was hardened after the seventh plague by Gods irresistible will: Ergo, Hee was an irrecoverable reprobate from his childhood*] is to a man of understanding more grosse, than if wee should argue thus; [*The Great Magone distributed to the poore five thousand pounds in gold in this fortieth yeare: Ergo, Hee distributed so much every yeare, since hee began this custome of weighing himselfe in gold.*] For as he distributes unto the poore, not according to the identitie of his person, but according to the
identitie

identitie or *diversitie* of his weight : so doth the immutable rule of justice render unto every man, not according to the unitie of his person, but according to the diversity of his worke. Unto the severall measures of one and the same mans iniquities, severall measures of induration, whether positive or privative, are allotted from eternity. But finall induration by Gods irresistible will, or irrecoverable reprobation, is the just recompence of the full measure of iniquity; or (as the Prophet speakes) To harden thus, is to *seale up iniquitie to destruction*, without hope or possibility of pardon.

These two propositions are of like eternall truth ; [God from eternitie decreed by his irresistible will to harden Pharaoh having made up the full measure of his iniquitie :] and, [God from eternitie did not decree by his irresistible will, that Pharaoh should make up such a measure of iniquitie.] For hee doth not decree iniquity at all, much lesse full measures of iniquity. And yet, unlesse he so decree, not iniquity only, but the full measure of it ; Pharaohs induration or reprobation was not absolutely necessary, in respect of Gods eternall decree. For it was no more necessary, than was the full measure of iniquity unto which

which it was due. And that (as hath beene said) was not necessary, because not decreed by Gods irresistibile will; without which, necessity it selfe hath no title of being.

From these deductions I may clear a debt for which I ingaged my selfe, in my last publike meditations. My promise was then, to make it evident that these two propositions [*God from eternity decreed to harden Pharaoh by his irresistibile will;*] [*God from eternitie did not decree to harden Pharaoh by his irresistibile will,*] might easily be made good friends, if their Abbettors would cease to urge them beyond their naturall dispositions.

That the contention concerning Pharaohs induration hath no contradiction for his ground.

ons. From their natures, they are *indefinites* not *singulars*. Both, in a good sense, may be made to tell the truth. But a wrangler may work them both to beare evidence for error.

[God from eternitie did not decree to harden Pharaoh by his irresistible will,] This is true of Pharaoh in his infancie or youth : but false of Pharaoh after his wilfull contempt of Gods summons by signes and wonders.

[Bezæ's collection upon this place, is grounded upon the *indefinite* truth of this affirmative, [God from eternity decreed to harden Pharaoh.] But hee extends this *indefinite* truth beyond its compasse. For hee makes it an

universall,

The conclusion of the Syllogisme proposed indefinitely taken is most true : but universally taken is altogether false.

universall, in that hee terminates the irresistible decree to every moment of *Pharaohs* life, without distinction of qualification. And it may be, hee was of opinion, that as well each severall qualification, as each different measure of *Pharaohs* hardening or impenitency, did come to passe by Gods irresistible will. His error, into which the greatest Clerk living (especially if hee be not an accurate Philosopher) might easily slide, was in confounding eternitie with successive duration; and not distinguishing succession it selfe, from things durable or successive. Hee and many others in this argument speake,
as

as if they conceived that the
 necessarie coexistence of eterni-
 tie with time did necessarily
 draw every mans whole course
 of life, *motu quodam raptus*, after
 such a manner as *Astronomers*
 suppose that the highest *Sphere*
 doth move the lower, whereas
 if wee speake of the course, not
 of *Pharaoh's* naturall, but mor-
 rall life; it was rather an inco-
 ditate heape or confused multi-
 tude of durables, than one con-
 tinue uniforme duration. And
 each durable hath its distinct
 reference to the eternall decreet.
 That which was eternally true
 of one, was not of all; much
 lesse eternally true of another.
 Eternitie it selfe, though in-
 mutable

mutable, though necessarily, though indivisibly co-existent with all, was not so indissolubly linked with any, but that *Pharaoh* might have altered or stayed his course of life before that moment, wherein the measure of iniquitie was accomplished. But in that moment hee became so exorbitant, that the irresistible decree of induration did assen upon him. His irregular actions have ever since become irrevocable; not his actions onely, but his person, are carried headlong by the everlasting revolution of the unchangeable decree, everlasting unavoidable destruction.

The proposition or conclusion

sion proposed, [*Pharaoh was
 hardened by Gods irresistible
 will*], is true from all eternitie,
 throughout all eternitie ; and
 therefore true from *Pharaohs*
 birth unto his death ; but not
 therefore true of *Pharaoh* how-
 soever qualified, or of all *Phara-
 oh's* qualifications, throughout
 the whole course of his life.
 For so the proposition becomes
 an universall, not onely in re-
 spect of the time, but of the sub-
 ject; that is, of all *Pharaohs* sever-
 rall qualifications. The sense is,
 as if hee had said, [*God from e-
 ternitie decreed to harden Phara-
 oh, howsoever qualified, as well in
 his infancie as in his full age, by
 his irresistible will*]; and thus ta-

ken

ken it is false. The inference is the same with the fore-mentioned, [Adam in Gods foreknowledge was a sinner from eternitie] Ergo, Adam was alwayes a sinner; a sinner before hee sinned, during the time of his innocencie. Not with this, God from all eternitie did decree by his irresistible will, that Adam should die the death; Ergo, Hee did decree by his irresistible will, that Adam should die as soone as hee was created, or be a sinner all his life long.

To reconcile these two propositions aright, [God from eternitie decreed by his irresistible will that Adam should die,] [God from eternitie did not decree by his irresistible will, that Adam should die,]

die,] otherwise than wee have reconciled the two former. [God from eternitie decreed to harden Pharaoh by his irresistible will ;] [God from eternitie did not decree to harden Pharaoh by his irresistible will,] no Writer, I presume, will undertake. The onely reconciliation possible, is this, [God did decree by his irresistible will, that Adam sinning should die :] [God did not decree by his irresistible will, that Adam not sinning, should die] nor did hee decree by his irresistible will, that Adam should sin, that hee might die. For (as wee said before) God did neither decree his fall, nor his perseverance by his irresistible will.

And

And his death was no more inevitable than his fall. Nor was *Pharaohs* finall induration more inevitable, than the measure of iniquitie to which such induration was from eternitie awarded by Gods irresistible will. Of *Pharaoh* thus considered, the conclusion was true from eternitie ; true in respect of every moment of *Pharaohs* life, wherein the measure of his iniquitie was, or might have beene accomplished ; though it had beene accomplished within three yeares after his birth. And this accomplishment presupposed, the induration was most inevitable, his finall reprobation as irrecoverable, as Gods

O absolute

absolute will (taking *absolute* as it is opposed to *disjunct*) is irresistible:

In what sense, the conclusion proposed may be said to be universal, *universalitate subiecti*.

The same proposition in respect of reprobation is universally true *Universalitate subiecti*, that is, of every other person so ill qualified as *Pharaoh* was, when God did harden him. Whosoever shall, at any time, become such a man as *Pharaoh* was then, is a reprobate from eternitie by Gods irresistible will. And seeing no man is exempted from his jurisdiction, hee may *harden whom hee will*, after the same manner that hee hardened *Pharaoh*: although *de facto* hee doth not so harden all the reprobates; that is,

is, hee reserves them not alive for examples to others, after the ordinary time appointed for their dissolution. Nor doth he tender ordinary meanes of repentance to them, after the doore of repentance is shut upon them. God in his infinite wisdom hath many secret purposes incomprehensible to man; as, Why, of such as are equally offenders, one is more rigorously dealt withall than another: Why, of such as are equally disposed to goodnesse morall, one is called before another. That this dispensation of mercy and justice in this life, doth argue no partialitie or respect of persons with God, is an argument

elsewhere to be insisted upon.

The point whereupon wee are now to pitch, is this indefinite, [*Men are not reprobated or hardened by Gods irresistible will, before they come to such a pitch or height of iniquity.* No man living shall ever bee able to make this inference good: *Pharaoh was absolutely reprobated from eternitie, that is, His reprobation was immutable from eternitie*; Ergo, *Pharaoh in his youth or infancie was a reprobate.* To infer the consequence proposed, no *Medium* more probable than this can possibly be brought; *Pharaoh from his infancie to his full age, was alwayes one and the selfe same man*; Et de co-

Whether granting that Pharaoh was a reprobate from eternitie, wee must grant withall that Pharaoh was a reprobate in his middle age, youth, or infancie.

dem

*idem impossibile est idem affirmari
& negari.* The consequence not-
withstanding is no better than
this following : *The Eclipse of
the Moone was necessarie from the
beginning ; Ergo, The Moone was
necessarily eclipsed in the first
quarter, or in the prime ; Because
the Moone being of an incorruptible
substance, hath continued one and
the same since the creation. But
unto this consequence every Ar-
tist could make replie, that the
proper and immediate subject
of the Eclipse is not the Nature
or Substance of the Moone how-
soever considered ; but in cer-
taine opposition to the Same.
So that albeit this proposition,
[The Moone shall be eclipsed] be*

true necessarily and from everlasting: yet it is necessarie, yet it is true onely of the *Moone* in such *Diametrall opposition* to the *Sunne*, that the *Earth* may cover it with her shadow as with a mantle. Whensoever it is in such *opposition*, it is necessarily *Eclipsed*. Whensoever it is not in such *opposition* to the *Sunne*, it cannot possibly by course of nature be *Eclipsed*. It is in like manner true which wee have often said, that the proper and immediate object of the eternall decree, concerning induration or reprobation, was not *Pharaoh* individuall *Entitie* or *essence* but *Pharaoh* charged with a certaine measure of iniquitie, or

O

separation

separation from his God. Granting then that *Pharaohs* substance was one and the same, as incorruptible as the Moone: yet the degrees of his declination from the unchangeable rule of justice, or of his opposition to the fountaine of mercy and goodnesse, might be more than are the degrees of the *Moones* aberration or elongation from the *Sunne*. Now the All-seeing providence did more accurately calculate each word, each worke, each thought of *Pharaoh*, and their opposition to his goodnesse, than *Astronomers* can doe the motions of the *Moone* or *Planets*. And will he not make his payment accor-

ding to his calculation? So that in one and the selfe same *Pharaoh* there might be more severall objects of the eternall decree, than are minutes or scruples in forty yeares motion of the *Moone*. Not the least varietie or alteration in his course of life, but had a proportionate consequent of reward or punishment allotted to it from all eternitie, by the irresistible decree. Unto *Pharaoh* then having made up the full measure of his iniquitie, the irresistible induration and unrecoverable reprobation was, by the virtue of this eternall decree, altogether necessarie and inevitable. But unto *Pharaoh*, before this measure of iniquity was

was made up, neither induration nor irrecoverable reprobation was so necessarie or inevitable. To thinke the unchangeable rule of justice should award the same measure of induration or reprobation unto these different measures of iniquitie, is deeper than the dregges of Heathenisme: it is a doctrine which may not be vented where any Christian care is present.

The former resemblance is fully parallell to our resolution in all other points, save onely in this, that the eternall decree did not so necessary direct or impell *Pharaoh* to make up the full measure of his iniquitie, as it doth direct and guide the course

course of the *Moone*, till it come in full and *Diametrall* opposition to the *Sunne*. Therefore this *Similitude* will not follow, The *Moone*, though not at this time *Eclipsed*; yet holds that course by the *unchangeable* decree, which in time will bring it to be in *Diametrall* opposition to the *Sunne*, and by consequence to be *Eclipsed*. So though *Pharaoh* in his infancy was not reprobated or hardened by Gods *irresistible* will; yet was he by the *eternall* decree ordained to such reprobation or induration, without possibilitie of altering his course, or avoiding that opposition which his full age had unto *divine* goodnesse.

As every true convert or regenerate

generate person may say with
Saint Augustine, *Ego non sum ego;*
I am become another man: so
might it be truly said, in a con-
trarie sense, *Pharaoh sometimes*
was not Pharaoh. When he was a
childe, he spake as a childe, hee
thought as a childe. His mouth
was not opened against God:
his minde was not set on mur-
der. To have scene the *Israeli-*
sh infants strangled and expo-
sed to the mercilesse floods,
would more have affected his
heart, being young and tender,
than afterwards it did his
daughters. Nor was that cruel-
ty, which in his full age hee
exercised, so contained in his
infancie, as poison in the ser-
pents

pents egge. It did not grow up by kinde or necessitie of his naturall temper; much lesse was it infused by Gods irresistibile will: but acquired by custome. The seeds of it were sowne by his owne selfe will: ambitious pride was the root: politick jelousie was the bud: tyrannie and oppression, the fruit. Neither was it necessary by the eternall decree, that this corrupt seed should be sowne: or being sowne, that it should prosper and bud; or that after the budding, it should ripen in malignity. During all this progresse from bad to worse, the immediate object of Gods immutable and irresistibile will was

muta-

mutabilitie in *Pharaoh*. But this
 progresse which was not neces-
 sary by any eternall decree or
 law, being *de facto* once accom-
 plished; his destruction was in-
 evitable, his induration unresi-
 stible, his reprobation irrecor-
 verable, by the eternall and un-
 controulable decree.

That *Pharaoh* in his youth or
 infancie was not such an object of
 Gods irresistible will for indura-
 tion, as in his full age hee be-
 came, may be thus demonstra-
 ted:

No man whose salvation as yet
 is truly possible, is utterly exclu-
 ded by Gods irresistible will from
 salvation. *But the salvation of Pharaoh*

in

That *Pha-
 raoh* in his
 youth or
 infancie
 was not
 excluded
 by Gods
 irresistible
 decree
 from possi-
 bilitie of
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 tance.

in his youth or infancie was truly possible.

Ergo, Pharaoh in his youth or infancie, was not excluded by Gods irresistible will from salvation.

Therefore, He was not then the object of Gods irresistible will for induration.

The Major is evident from the exposition of the termes. For God is said to will that only by his irresistible will, which hath no possibility of the contrary. The necessity of it likewise may bee made evident by the rules of conversion. No man's salvation that stands excluded by Gods irresistible will from salvation, is truly possible. Ergo, No man,

man, whiles his salvation is possible, is utterly excluded by Gods irresistible will from salvation; or, which is all one; No man whiles his salvation is possible is either hardened or reprobated by Gods irresistible will: or in Latine more perspicuously thus, *Nullus per irresistibilem Dei voluntatem salute exclusus, est servabilis*. Ergo, *Nullus servabilis* (id est, quamdin servari potest) *est à salute exclusus per irresistibilem Dei voluntatem*. No argument can be of such force or perspicuity as is this primary rule of argumentation: *Negativa universalis simpliciter convertitur*. or II. novel.

The Mirror, [Pharaohs Salvation

tion

tion in his youth or infancie was truly possible,] is as evident from another *Maxime* in Divinitie; *Quicquid non implicat contradictionem, est possibile; sine obiectum Divine potentie.* Now what contradiction could it imply, to save this childe, supposing *Pharaoh*, more than it did to save another; for example, *Moses*? Unless we will say, that *Pharaoh* was made of another mould, or a creature of another *Creator*, than *Moses* or other children are. To save *Pharaoh*, as a sonne of *Adam*, could imply no contradiction: otherwise, no flesh could possibly be saved. If to save *Pharaoh* after he had committed many actu-

all

all sinnes and follies of youth, did imply any contradiction, what man of yeares, in this age especially, can hope for pardon?

It will be replied, that albeit to save *Pharaoh* in his youth or infancie did imply no contradiction in the object; and therefore his salvation was not absolutely it selfe impossible: yet it being supposed, that God from eternity decreed to harden him and destroy him by his irresistible will; it must needs imply a contradiction in Gods decree or will to save him; and by consequent, his salvation was impossible *ex Hypothesi*.

This answer is like a medi-

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cine

cine which drives the malady from the outward parts where to it is applied, unto the heart. It removes the difficultie into a more dangerous point. For wee may with safetie inferre, *That God did not decree by his irresistible will to exclude Pharaoh in his youth or infancie from possibilitie of salvation: because, to have saved Pharaoh in his youth or infancie was in it selfe not impossible, as implying no contradiction.*

In bodies naturall, so long as the passive disposition or capacitie continueth, the same effect will necessarily follow; unlesse the efficacie or the application of the agent alter. *Idem secundum idem, semper natum est producere idem:*

idem: He which is alwayes the same without possibility of alteration in himselfe, is at all times equally able to doe all things that in themselves are not impossible. And no man, I thinke, will say that *Pharaohs* election in his infancie was in it selfe more impossible, than his owne reprobation was. And hee that thinketh his owne reprobation was in it selfe impossible, cannot thinke himselfe so much bound to God, as he maketh shew of, for his infallible election.

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sume; *To have shewed mercie to Pharaoh was absolutely possible to God, and hence conclude; Ergo, It is possible to God, to shew mercie on him at this instant:* the illation, whatsoever the assertion be, includes the same fallacie of composition, which was before discovered in the Syllogisme, *Quas emisisti carnes, easdem comedisti; Sed crudas emisisti, &c.* For Pharaoh, though unto this day, one and the same reasonable soule; yet is he not one and the same object of Gods eternall decree for hardning or shewing mercie. To save any man of Gods making, implies no contradiction unto that infinite power by which he was made.

To

To save any man that hath not made up the full measure of his iniquitie, implies no contradiction to his infinite goodnesse, no impeachment to his Majesty: it is agreeable to his goodnesse. To save such as have made up the full measure of their iniquitie, alwayes implies a contradiction to his immutable justice. And all such, and for ought we know) only such, are the immediate objects of his eternall, absolute and irresistible will or purpose of reprobation. But when the measure of any mans iniquitie is made up, or how farre it is made up, is onely knowne to the all-seeing Judge. This is the secret

wherewith flesh and bloud may not meddle; as being essentially annexed to the prerogative of eternall Majestie, belonging only to the cognizance of infinite wisdom.

The fourth generall point concerning the extent or nature of this division, He will have mercie on whom he will have mercie; and whom hee will hee hardneth.

The fourth
generall
part.

AS some doe lose the use of their native tongue by long travelling in farre countries: so mindes too much accustomed to the Logician Dialect,

lect, without which there can be no commerce with arts and sciences, oft-times forget the character of ordinarie speech, in matters of civill and common use.

In arts or sciences, divisions should be either formall, by direct predicamentall line, as that, [*Of creatures indued with sense, some have reason, some are reasonlesse:*] or at least so exact, that the severall members of the division should exhaust the whole, or *integrum* divided. As if a Geographer should say, [*Of the inhabitants of the earth, some are seated on this side the Line, others beyond it, or just under it;*] this division were good: but

very imperfect if he should say,
 [Some are seated betweene the
Tropick of Cancer and the *Artick*
circle; others betwixt the *Tropick*
of Capricorn and the circle *Antar-*
tick: for a great many are com-

This divi-
 sion is not
 formall,
 nor so ex-
 act as is
 required
 in arts and
 sciences.

modiously seated betwixt the
Tropicks, (as experience hath
 taught later ages to reforme the
 error of the Ancient:) and
 some likewise betwixt the *Pa-*
lar circles and the *Poles*.

But in matters arbitrarie and
 contingent (as matters of com-
 mon use for the most part are)
 to exact alike formall or accu-
 rate divisions, is ridiculous;
 especially when as well the
 members of the division as the
 dividend it selfe, are termes in-
 definite.

definite. As if a man should say of men, [*Some are extraordinarily good, some extraordinarily bad;*] or of Academicks, [*Some are extraordinarily acute, some are extraordinarily dull;*] though every one will grant the division to bee indefinitely true, yet no man almost would acknowledge himselfe to be contained under either member; as the most part of men are not indeed. Or if one should say, *Every Prince sheweth extraordinary favour to some of his subjects, and some he maketh examples of severall;* who could hence gather, that no part or not the greatest part were left to the ordinarie course of justice, or to the privileges

vileges common to all free denizons? Now wee are here to remember what was premised in the entrie into this treatise; *That albeit Gods will be most immutable, yet is it immutably free,* more free by much than the changeable will of man. So are the objects of this his free will more arbitrarie, than the designs of Princes. The objects of his will in this our present argument, are *mercie* and *induration*: and these he awards to divers persons; or to the same persons, at divers times, according to a different measure. Whence, if wee take these termes, in that extraordinary measure which is included in

That many men are not comprehended under either member of this division.

this division, the most part of men, with whom we shall usually have to deale, doe not fall within either member. The proper, perhaps the only subject of this division in *Moses* time, were the *Israelites* and *Egyptians*: in our Apostles time, the *cast-away Jewes*, and such of the *Gentiles* as were forthwith to bee ingrafted in their stead. If we take *mercie* and *induration* in a lesser measure, according to their lower degrees or first dispositions, scarce any man living of riper yeares but hath devolved from the one part of this division unto the other, oftner than hee hath eaten, dranke, or slept. Christs Disciples (saith Saint

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Saint Mark, chap. 6. v. 52.) Considered not the miracle of the loaves, because their hearts were hardened; yet shortly after to be mollified, that Gods mercie and Christs miracles might finde more easie entrance into them. Our habituall temper is for the most part mutable: how much more our actuall desires or operations? And whatsoever is mutably good or mutably evill in respect of its acts and operations, (which are sometimes *de bono*, sometimes *de malo obiecto*) hath its alternate motions from Gods decree of hardning, towards his decree of shewing mercie, and *e contra*.

That one
and the

The doctrine contained in this
passage

passage of Scripture will never
 found well for the setting of the
 affections and consciences of
 such as be Novices in faith, un-
 till they be taught to runne this
 division upon the same string :
*Hast thou beene enlightened and
 tasted of the heavenly gift, beene
 made partaker of the Holy Spirit ?*
 Thy sinne is great, and thou art
 found a despiser of the riches of
 his bountie, unlesse thou em-
 brace these illuminations (not-
 withstanding thy inbred cor-
 ruptions daily increase upon
 thee) as undoubted pledges of
 his favour, and assured testi-
 monies of his good purpose to
 make thee heire of eternall life.
 Worthy thou art to beenum-
 bred

same man
 according
 to the di-
 versitie of
 time or
 qualifica-
 tion may
 be the true
 and proper
 subject
 of both
 parts of
 this divi-
 sion.

bred among those perverse
and wayward Jewes whom our
Saviour compares to children
playing in the market, if while
those good motions and exul-
tations of spirit last, thou givest
not more attentive care, than
hee that danceth doth to him
that pipeth or harpeth, unto
that sweet voyce of our heaven-
ly Father encouraging thee in
particular as hee did sometimes
the host of Israel, *Oh that there
were such an heart in thee alwayes,
that it might goe well with thee
for ever.*

But eschew these or the like
inferences as cunning *Sophismes*
of the great Tempter, that old
and subtile Serpent, *I thank*
God

God I have felt the good motions
of the spirit, I perceive the pled-
ges of his good purpose toward mee:
but his purpose is unchangeable.
Therefore is my election sure e-
nough, I am a sealed vessell of mer-
cy, I cannot become a vessell of
wrath. If such thoughts have at
any time insinuated into thy
heart, or be darted upon thee a-
gainst thy will; remember thy
selfe in time, and thus repell
them: If God harden whom hee
will; if this will be immutably and
eternally free; it is as free for him
to harden mee as any other. And
consider withall that albeit
thou canst not make or prepare
thy selfe to be a vessell of mercy:
yet thy untimely presumption,
if

of it continue long, in the end will make thee, as in the beginning it doth prepare thee, to be a vessell of wrath. This was the disease whereof the whole Nation of the *Jewes* did perish.

Doest thou see thy brother, one baptized in the name of Christ, goe on stubbornly in his wicked courses? thou doest well to threaten him with the sentence of Death. Yet limit thy speeches by the Prophets rule, *Jerem. 18.* pronounce him not for all this an absolute reprobate or irrecoverable vessell of wrath : give him not forthwith for dead; but rather use double diligence to prevent his death, and tell him, *If God*
shew

show mercy upon whom he will show
mercy, if this bit will be eternal-
ly free: it is as free for him yet to
show mercy upon supposed Cast-
aways, and to harden uncharita-
ble and presumptuous Pharisees
for the present manifestation of
his glory. It was for him to re-
ject the Jews and chuse the Gen-
tiles, or to do more and more.
Perhaps the ingenuous and
hitherto indifferent reader will
begin to distrust these last
admonitions, and for their
sakes, most of our former reso-
lutions, as prejudiciall to the
doctrine concerning the cer-
tainty of salvation. But if it
please him either to looke back
into some passages of the for-

That this
doctrine
delivered
is no way
prejudi-
ciall to the
certainty of
salvation;
but rather
directs us
how to
make our
election
sure.

most

Q

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mer discourse, or to goe along
with mee a little further; I shall
acquaint him (though not with
a surer foundation, yet) with a
stronger frame or structure of
his hopes, than hee shall ever
attaine unto by following their
rules, who I verily thinke were
fully assured of their owne sal-
vation, but from other grounds
than they have discovered to
us.

A surer foundation can no man
lay, than that whereon both
parties doe build, to wit, the
absolute immutability of Gods de-
cree or purpose. Now admitting
our apprehension of his will or
purpose to call, elect or save us,
were infallible: yet hee that

from

from these foundations would
 rear up the edifice of his faith,
 after this chasty manner, [Gods
 purpose to call, elect and save mee,
 is immutable; Ergo, my present
 calling is effectually, my election
 already sure, and my salvation
 most immutable,] becomes as
 vaine in his imaginations, as if
 he expected that walls of
 loomey and rafters of reed cov-
 ered with ferne, should be able
 to keepe out Gun-shot, because
 seated upon an impregnable
 Rock.

For firstly who can be longer
 ignorant of this truth, than it
 shall please him to consider it.
 That Gods purpose and will is
 most immutable in respect of

Q 2 every

every object possible : that mutabilite it selfe, all the changes and chances of this mortall life, and the immutable state of immortality in the life to come, are alike immutably decreed by the eternall counsell of his immutable will. Now if mortallitie or mutabilite have precedence of immortality in respect of the same persons by the immutable tenor of his irresistible decree : can it seeme any paradox to say, [That ordinarily there should be in every one of us as true a possibility of living after the flesh, as of living after the spirit : before wee become so actually and completely spirituall, as utterly to mortifie all lusts

and concupiscences of the flesh &c.]
 Untill then our mortification
 be compleat and full, wee may
 not presume all possibilitie of
 living after the flesh to be final-
 ly expired and utterly extinct in
 our soules. And whether this
 possibilitie can be in this life,
 altogether so little, or truly
 none, as shall be in the life to
 come, after our mortall hopes
 are ratified by the sentence of
 the almighty Judge, I cannot
 affirme, if any man perempto-
 rily will deny it; nor will I con-
 tend by way of peremptorie de-
 niall, if it shall please any man
 upon probable reasons to
 affirme.

But if to such as finally perish,

Q 3

no

no true or reall possibilitie of
repentance during the whole
course of this mortall life, be
allotted by the everlasting irre-
sistible decreet; in what true
sense can God be said to allow
them a time of repentance?
How doth our Apostle say, that
the boundlesse of Gods love
lead us draw them to repentance,
if the doore of repentance be
perpetually mured up against
them by his irresistible will?

If in such as are saved, there
never were from their birth or
baptisme any true or reall pos-
sibility of running the wayes of
death, not what finnes soever
they commit, the feare of Hell,
or the declaration of Gods just
judgements

judgements (if at any time they truly feared them) is but a vaine imagination, or groundlesse fancie, without any true cause or reall occasion presented to them by the immutable decreet. Or if by his providence, they be at any time brought to feare hell, or the sentence of everlasting death: yet hath God used these but as bug-beares in respect of them, though truly terrible to others. And Bug-beares, when children grow once so wise as to discern them from true terrors, doe serve their parents to very small purpose.

For mine owne part, albeit I feare not the state of absolute reprobation, yet so conscious

am I to mine owne infirmities,
that I would not for all the
hopes, or any joy, or any plea-
sure which this life can afford,
abandon all use of the feare of
hell, or torments of the life to
come.

Upon this reall possibilitie of
becomming vessels of wrath,
doth our Apostle ground those
admonitions, Hebr. 3. 12. 13.
Take heed, brethren, lest there be
in any of you an evil heart of un-
beleefe, in departing from the li-
ving God: But exhort one another
daily, while it is called to day, lest
any of you be hardened through the
deceitfulnesse of sin. And againe,
chapt. 4. verse 1. Let us there-
fore feare lest a promise being left

of entering into his rest, any of
you should seeme to come short of it.
These and the like admonitions
frequent in the *Prophets* and the
Gospel, suppose the men
whom they admonish to be as
yet not absolutely reprobated,
but in a mutable state; in a state
subject to a mutable possibility
of becoming vessels of wrath,
or vessels of mercy; and by conse-
quence, not altogether uncapa-
ble of that height of impietic
unto which onely the eternall
and immutable decree hath al-
lotted absolute impossibility of
repentance, or of salvation.

Upon the true and reall pos-
sibilitie of becoming vessels
of mercy supposed to be awar-
ded

ded to all partakers of the word
and Sacraments, doth Saint
Peter ground that exhortation,
Brethren, give diligence to make
your calling and election sure: for
if yee doe these things, yee shall
never fall. For so an entrance shall
be ministred unto you abundantly
into the everlasting kingdome of
our Lord and Saviour Iesus Christ:
2) Peter, 1. 10, 11. The end of
this exhortation was to bring
his Auditors unto that full
growth in grace and good
workes in this life, unto which
absolute impossibilitie of A-
postasie is as irresistibly assign-
ed, by the eternall immutable
decree, as small induration or
impossibilitie of repentance is
unto

unto the full measure of iniqui-

In what proportion these
two contrarie possibilities may
be mixt in all or most men be-
fore they arrive at the point of
absolute impossibilitie either
of *apostacie* or of repentance;
we leave it to every mans
private conscience to guesse or
examine *grossomodo*, and to infi-
nite and eternall wisdom ex-
actly and absolutely to deter-
mine. Unto whose examination
we likewise referre it, whether
the impossibilitie of repentance
be absolute or equall in all that
perish; or the impossibilitie of
apostacie be absolute and equall
in all that are saved, at one time

or

or other before they depart
hence : or whether the mutual
possibilities of becoming ves-
sels of *mercie* or vessels of *wrath*
may not, in some degree or o-
ther, continue their combina-
tion in some men untill the very
last act or exercise of mortal
life.

God alwayes speakes, (whether
by his word preached or o-
therwise by his peculiar provid-
ence) as unto two : because
every such man hath somewhat
of the flesh, and somewhat of
the spirit. For men as they are
the sonnes of *Adam* are carnall,
and Gods words are all spiri-
tuall, and alwayes leave some
print or touch behinde them,
whereby

whereby the soule, in some do-
 or other, is presently hard-
 ned, or presently mollified; or
 at least disposed to indiffere-
 nce or induration. Continually
 frequent calcination against
 the edge of this fierie sword
 needs a *Callum*, or compleat
 hardnesse; or (as the Apostle
 speaks) it seares the conscience,
 where it entereth, it causeth
 the heart to melt, and maketh
 way for abundant mercie to
 follow after. And as John the
 Baptist saith, Men as yet not com-
 ing to fullnesse either of iniquitie, or of
 growth of faith, are but chil-
 dren in Christ: and God speaks
 to his children, while they are
 children, as wise and loving
 parents

parents doe to theirs. Now if a kinde loving father should say to one of his sonnes, whom hee had often taken playing the way, *Thou shalt never have part of what is mine*; and to another whom hee observed to follow his booke or other good exercises well pleasing to him, *Thou shalt bee mine heire*: a man of discretion would not construe his words (though affectionately uttered) in such a strict sence, as Lawyers would doe the like clauses of his last Will and Testament; but rather interpret his meaning thus, that both continuing in their contrary courses, the one should bee disinherited, and the other

made heire. Though God by
 an Angell or voice from hea-
 ven should speak to one man
 in his devotions, *Thou shalt bee
 saved*; and to another at the
 same time, *Thou shalt be damned*:
 his speeches to the one were to
 be taken as a good encourage-
 ment to goe forward in his
 service; his speeches to the o-
 ther, as a faire warning to desist
 from evill: and not as intelli-
 gences of immutabilitie in
 either course, nor as irrevoca-
 ble sentences of salvation or
 damnation in respect of their
 individvall persons, but in
 respect of their present quali-
 fications in whomsoever con-
 stantly continued. *Saul the Per-
 secutor*

scutor was a reprobate, or vessel of wrath: but Paul the Apostle, a Saint of God, a chosen vessell. It is universally true; The seed of Abraham or Israel was Gods people: yet it is true, that the Jewes (though the seed of Abraham, and sonnes of Israel) were not partakers of the promise made to Abraham. For they became those Idumeans, those Philistines, those Egyptians, against whom Gods Prophet had so often threatened his judgements; whom they themselves had excluded from Gods temple. One principall cause of their miscarriage was their ignorance of the Propheatical language, whole threats or promises

mises are alwayes immediately
 terminated not to mens per-
 sons, but to their qualifications.
 In their *Dialect*; only true Con-
 fessors are true *Jewes*; every hy-
 pocrite or backslider is a *Gentile*,
 an *Idumite*, a *Philistine*. None
 to whom God hath spoken by
 his Prophets, were by birth
 such obdurate *Philistines*, as had
 no possibilitie of becomming
Israelites or true *Confessors*. The
 children of *Israel* were not by
 nature so undegenerate sonnes
 of *Abraham* as to be without all
 possibility of becomming *Amo-*

The true scartling of our A-
 postles up-shot, [Hee will have
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rites, *univ. bib. to. 2. cap. 12.*

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mises are alwayes immediately
 terminated, not to mens per-
 sons, but to their qualifications.
 In their *Dialect*, only true Con-
 fessors are true *Jewes*; every hy-
 pocrite or backslider is a *Gentile*,
 an *Idumite*, a *Philistine*. None
 to whom God hath spoken by
 his Prophets, were by birth
 such obdurate *Philistines*, as had
 no possibilitie of becomming
Israelites or true Confessors. The
 children of *Israel* were not by
 nature so undegenerate sonnes
 of *Abraham* as to be without all
 possibility of becomming *Amo-*
ites.
 The true scantling of our A-
 postles up-shot, [Hee will have
 mercy upon whom hee will have
 R mercie,

mercie, and whom he will he hardneth,] rightly taken, reacheth exactly to these points following, and no farther.

First, to admonish these Jews by Gods judgements on Pharaoh, not to strive with their Maker, not to neglect the warning of their peace, upon presumption that they were vessels of mercy by inheritance: seeing they could not pretend any privilege able to exempt them from Gods generall jurisdiction of hardning whom he would, (as well of the Sonnes of Abraham, as of the Egyptians,) of diverting the beames of glory which had shined on them, upon some other nation.

It secondly teacheth to us
 Gentiles, and forewarns all and
 every one of us, by Gods feare-
 full judgements upon these
 Jewes, not to tie the immutabi-
 lity of Gods decree for Electi-
 on unto any hereditarie, amia-
 ble, nationall disposition; but
 to fasten one eye as stedfastly
 upon Gods severitie towards
 the Jew, as we doe the other up-
 on the riches of his glorie and mer-
 cy towards our selves. For if he
 spared not the naturall branches, let
 us take heed lest he also spare not
 us, who have bene hitherto the
 flower and bud of the Gentiles.
 Behold therefore the goodnesse and
 severitie of God: on them which
 fell, severitie; but towards thee,

R 2 goodnesse,

goodnesse, if thou continue in eu
 goodnesse: otherwise thou also shalt
 be cut off. And they also, if they
 bide not still in unbelzeffe, shall bee
 grafted in: for God is able to
 graffe them in againe. The one
 aspect breedeth feare, the other
 bringeth forth hope: and in the
 right counterpoise of hope and
 feare consists that uprightness
 of minde and equabilitie of af
 fections, without which no
 man can direct his course aright
 unto the Land of promise. This
 manifestation of Gods mercie
 to one people or other, after
 kinde of equivalent vicissitude
 perpetuated from the like revo
 lution of his severitie toward
 others, was the object of the

pro

profoundly divine contempla-
 tion, out of which our Apostle
 awaking, as out of a pleasant
 sleepe, cries out, *O the depth of
 the riches both of the wisdom and
 knowledge of God! how unsearch-
 able are his judgements, and his
 wayes past finding out! Rom. 11.*

Hee that desires to have his
 heart filled with such a measure
 of joyfull admiration as will
 seeke a vent in these or the like
 unaffected serious exclamati-
 ons, must feed his thoughts
 with contemplation of divine
 attributes; specially with those
 of infinite duration or eternitie, of
 infinite wisdom, of infinite good-
 nesse and love to man. In all

R 3 which

goodnesse, if thou continue in eu
 goodnesse: otherwise thou also shalt
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33. Hee that desires to have his
 heart filled with such a measure
 of joyfull admiration as will
 seeke a vent in these or the like
 unaffected serious exclamati-
 ons, must feed his thoughts
 with contemplation of divine
 attributes; specially with those
 of infinite duration or eternitie, of
 infinite wisdom, of infinite good-
 nesse and love to man. In all

R 3 which

which I have adventured to tread a path for others to correct or follow upon triall; being assured of this, that without the knowledge of these generalities, nothing can be said to any purpose in the particulars thus farre prosecuted, or in the like to bee prosecuted more at large when God shall grant leisure and opportunitie.

These present disquisitions (though seeming curious, as the resolution is truly difficult) have a vulgar and immediate use; yet not so vulgarly plain or common to all, as profitable to every particular Christian not fully perswaded in the certainty of his salvation.

The

The speciall aime of my intentions in this argument is, first, to deterre my selfe and others from all evill wayes whatsoever; but specially from those peculiar and more dangerous sinnes, which make up the full measure of iniquitie with greater speed; Secondly, to encourage mine owne soule and others with it, to accomplish those courses untowhich the immutabilitie or absolute certaintie of *election* it selfe (which must in order of nature and time goe before our infallible apprehensions of it) is inevitably predestinated by the eternal and irresistibile decree.

These exhortations are more

R 4

fit

fit for popular sermons, than such points as hitherto have beene discussed: whose discussion neverthelesse hath seemed unto me very expedient, as well for warranting the particular uses which I purpose (if God permit) to make out of the chapter following, as for giving such satisfaction to my best friends as God hath enabled me to give my selfe, concerning the Apostles intent and meaning in this ninth chapter.

If what I have said shall happen to fall into any mans hands, which hath a logical head, and beares a friendly heart to truth (though otherwise no friend to mee:) yet I presume

hee

mee will not bee so uncharitable
 towards mee; as to suspect I
 have intended these premises to
 inferre any such distastfull con-
 clusions as these; That election
 should be *ex fide aut operibus pra-*
visis for our faith or workes sakes;
 That any man should be more than
 meerly passive in his first conver-
 sion; That the working of saving
 grace might be resisted; or lastly,
 That in man before his conversion,
 there should bee any sparke of free
 will remaining, save onely to doe
 evill. Whosoever will grant me
 these two propositions, [That
 the unregenerate man hath a true
 freedome in doing evill,] and [The
 eternall Creator a freedome in do-
 ing good:] I will engage my-
 selfe

selfe to give him full satisfacti-
on, that no difference betwixt
Reformed Churches concerning
Predetermination or *Reprobation*, is
more than verball, or hath any
other foundation besides the
ambiguitie of unexplicated
termes. The errors on all sides
grow onely from pardonable
mistakings, not so much of
truth it selfe, as of her proper
seat or place of resi-
dence.

F I N I S.

MAN'S
TIMELY
REMEMBRING
OF HIS
CREATOR;

OR
An exposition delivered
in a Sermon
upon

ECCLESIASTES 12.1.

Remember now thy Creator in the days of thy youth.



LONDON,
Printed by JOHN HAVILAND,
for ROBERT MILBOURNE
1638.

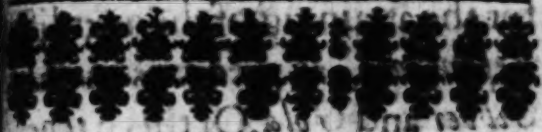
MAN'S
TIMELY
REMEMBRING

OF HIS
CREATOR
OR
An exposition delivered
in a sermon
1703

JOSEPH STANLEY
Pastor of the Church of St. Andrew in the City of London



LONDON
Printed by JOHN HAVLAND
at ROBERT MILBURN'S
1638



MANS TIMELY

Remembring of his

CREATOR;

O R

An Exposition de-
livered in a Sermon upon

Eccles. 1. 1. 2.

*Remember now thy Creator in the
days of thy Youth.*

Wee may consider two
vertues, one for the so-
cietie of this life,
Thankfulnesse; and the other
for

MAN'S
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1703

THE COLLEGE OF

THE UNIVERSITY OF OXFORD



LONDON

Printed by JOHN HAVILLAND,

at the GREAT MILLS

1703



**MANS
TIMELY
Remembring of his
CREATOR;**

O R
**An Exposition de-
livered in a Sermon upon
ECCLES. 12. 1.**

*Remember now thy Creator in the
dayes of thy youth.*

We may consider two
vertues, one for the so-
cietie of this life;
Thankfulnesse; and the other
for

for the attaining of the next life
Repentance, as precious metals
Silver and Gold. Of this *Silver*
 of the vertue of *Thankfulness*
 there are whole *Mines* in the
Earth, books written by *M*
all men: but of this *Gold*, the
 vertue of *Repentance*, there is no
Mine in the *Earth*; in the book
 of *Philosophers*, no doctrine.
 This *Gold* is for the most part
 in the *Washes*: *Repentance* for
 the most part is in the *Waters* of
Tribulation: But God direct
 thee to it in this text, before thou
 comest to those *Waters*: Re-
 member now thy *Creator*, before
 these *evil dayes* come: and
 thou wilt *Repent* that thou didst
 not remember him till now.

Here the Holy Ghost takes the nearest way to bring man to God, by awaking his *Memorie*. For the *understanding* requires long instruction, and cleare demonstration: and the *Will* requires an instructed *Understanding*; and it is of it selfe, the blindest and the boldest facultie: but if the *Memorie* doe fasten upon any of those things, which God hath done for us; that's the nearest way to him. Remember therefore, and Remember *now*. Though the *Memorie* be placed in the hinder part of the head: defende not thou thy Remembering to the hindermost part of thy life. But doe at *Now*, *Now* in die, *Now*, whilst

whilst thou hast Light ; and
Nunc in diebus (as it is in the
 text) *Now*, whilst God gives
 thee many Lights, many means
 to come to him ; and *Nunc in*
diebus iuventutis, in the dayes of
 thy Youth, of thy strength, whilst
 thou art able to doe that which
 thou proposdest to thy selfe; and
 as the Originall word *nunc*
in diebus imports, in *diebus Ele-*
ctionis tuae, whilst thou art
 able to make thy choice ; whilst
 the grace of God shineth so bright-
 ly upon thee, as that thou maist
 see thy way ; so powerfully upon
 thee, as that thou maist walke in
 that way : *Now in thy day*, and
Now in these dayes, Remember.
 But whom ? First, The Creator ;
 That

That all these things which thou delightest in and labourest for were created; they were nothing; and therefore the Memorie lookes not far enough back, if it stick onely upon Creature, and reach not to the Creator. Remember the Creator: and Remember thy Creator and in that, Remember, that Hee made thee; that Hee made thee of nothing; but of that nothing, Hee hath made thee such a thing as cannot returne to nothing againe, but must remaine for ever; whether ever in glory, or ever in torments: that depends upon the Remembering thy Creator now in the dayes of thy youth.

First, Remember; which word

S

is

Gen. 8. 1.

Ilay 49. 15

Bernard.

is used oftentimes in the Scripture for *Considering* and *taking care for*; God remembered Noah and every beast with him in the arke: as the word contrarie to this, [*Forgetting* is also used for the affection contrary to it, *Neglecting*;] Can a woman forget her childe, and not have compassion on the sonne of her wombe? But here wee take not Remembring so largely, but restrain it to the affection of that one facultie, the *Memorie*. For it is *Stomachus animæ*. The Stomack of the soule, that receives and digests and turnes to good blood, all the benefits formerly exhibited to man in particular, and the whole Church

Church of God in generall.

Present that which belongs to the *understanding*, to that *facultie* : and the *understanding* is not presently settled in it. Present any of the *Prophecies* made in the *Captivitie* ; and a *Jewes understanding* will take them for a deliverance from that bondage ; and a *Christians understanding* will take them for a spirituall deliverance from sinne and death, by the *Messias*, *Jesus Christ*. Present but the name of a *Bishop* or an *Elder* out of the *Acts of the Apostles*, or out of the *Epistles* : and other men will take it for a name of paritye or equalitie; and wee for a name of office and distinction in the

Hierarchie of Gods Church. Thus it is in the understanding that is often perplexed.

Consider the other faculties the will of man ; and thereby those bitternesses betwene the *Jesuites* and the *Dominicans* in the *Romane Church*, even to the imputation of the crime of heresie upon one another, in questions concerning the Will of man, and how that concurs with the Grace of God ; particularly, Whether the same proportion of Grace being offered by God to two men equally disposed to receive him before, must not necessarily worke equally in those two. And by those bitternesses among persons nearest us, even to the drawing

drawing of swords, in questions of the same kinde; particularly, *Whether that proportion of Grace, which doth effectually convert a particular man, might not have been resisted by the perverseness of that mans will? Whether that grace were irresistible or no?* By all these and infinite such difficulties we may see, how untractable and untameable a faculty the will of man is.

But leave the Understanding and the Will, and come to the Memory, not with matter of Law, but with matter of Fact. Let God make his wonderful works to be had in remembrance (as David speaketh;) present the histories of Gods protection of

PSALM 138.4

his children in the Arke, in the
 wildernesse, in the Captivities,
 in infinite other dangers ; pre-
 sent this to the *Memorie* : and
 howsoever the *Vnderstanding* be
 clouded or the *Will* perverted,
 yet both *Iew* and *Christian*, *Pa-
 pist* and *Protestant*, *Refractarie*
 and *Conformitant*, are affected
 with a thankfull acknowledg-
 ment of his former mercies and
 benefits ; this issue of the facul-
 tie of the *Memorie* is alike in
 them all. And therefore God
 in giving the Law works upon
 no other facultie but this ; I am
 the Lord thy God which brought
 thee out of the Land of *Aegypt*
&c. Hee onely presents to
 their *Memoria* what hee had
 done

done for them. And so in deli-
 vering the *Gospell*, one princi-
 pall *Seale* thereof, the partici-
 pation of his *Bodie* and *Blood*
 in the Sacrament, hee proceeds
 so too, hee recommends it to
 their *Memoria*; *Doe this in remem-*
brance of mee. This is the facul-
 tie that God desires to worke
 upon. And therefore, if thine
understanding be too narrow to
 comprehend or reconcile all
 differences in all Churches, as
 what *understanding* is large e-
 nough to doe so? If thy will be
 too scrupulous to submit it
 selfe to the *Ordinances* of thine
 owne Church, which sometimes
 a *Zeale*, though not perverse,
 yet indigested, may worke: yet
 S 4 have

have recourse to thine owne
 memorie. For as Saint Bernard
 calls that, *The stomach of the soule*,
 so wee may bee bold to call it,
The gallery of the soule, being
 with so many and so lively pi-
 ctures of the goodnesse and mercie
 of thy God to thee, as that every
 one of them may be a sufficient
Catechisme to instruct thee in all
 thy particular duties to God for
 those mercies. And then as a
 well made and a well placed
 picture looks alwayes upon
 him that lookes upon it: so
 shall thy God look upon thee,
 whose memorie is thus contenti-
 plating him; and he shall shine
 upon thine understanding, and
 rectifie thy will too. If thy memoy

over

4 2

rie

we cannot comprehend his
 mercie at large, as it hath bene
 shewed to his whole Church (as
 it is an incomprehensible thing
 to consider, that in a few yeares
 God hath made us even in
 number and temporall strength
 to our adversaries of the Roman
 Church:) If thy memorie have
 not received and held that great
 picture of our generall delive-
 rance from that invincible wa-
 ter, if that mercie be written in
 the Waters and in the Sands,
 where it was acted, and not in
 thy memorie, if thou remembered
 not our late, but greater delive-
 rance from that artificiall belly
 that vault of powder (in which
 the Devils instruments lost their
 plot;

plot; they did not blow it up:)
 yet every man hath a pocket-pe-
Sure about him, a manuall, a bo-
some booke; and if hee will but
 turne over one leafe of that
 booke, but remember what God
 hath done for him even since
 yesterday; hee shall finde by a
 little branch, a navigable river to
 faile into that great and endlesse
 sea of the mercies of God to-
 wards him from the beginning
 of his being. Doe but remember
 then.

Iam. 1. 18.

Remember now, saith the text,
 Of his owne will he begat us with
 the word of truth, that wee should
 be *Primitia*, the first fruits of his
 creatures; that as we consecrate
 all his creatures to him in a so-
 ber

ber and religious use of them :
so as the *first fruits* of all, wee
should principally consecrate
our selves to his service be-
times.

Now there were three pay-
ments of *first fruits* appointed
by God to the Jewes. The first
were *Primitia spicarum*, The
first fruits of their eares of corne;
and this was only about *Easter*.
The second were *Primitia pa-
num*, the *first fruits of loaves*, after
the corne was converted to that
use: and this, though it were
not so soone, yet it was early
too, about *Whitsuntide*. The
third were *Primitia frugum*, of
all their later fruits in generall;
and this was very late in Au-
tunne,

tūmne, in the Fall, about September. In the two first of these three, in those that were offered early, God had his part; he had his part in the corne, and in the loaves; but in the latter fruits he had no portion. Offer thy selfe to God then, as *Primitiæ spicarum*, whether thou gleanest in the world, or bindest up by whole sheaves; whether thine increase be by little and little, or thou be rich at once, by the devolution of a rich inheritance and patrimony unto thee. Offer this in an acknowledgement, that this proceeds from the treasure of his goodness, and not from thine industrie. And offer thy selfe againe, as

Primitiae panum, when thou
 hast kneaded up riches, and ho-
 nour, and favour, in a settled and
 established fortune: offer that
 to God in an acknowledge-
 ment, that hee can scatter and
 moulder away that estate a-
 gaine, how safe soever it seemes
 to be settled. Offer at thy *Easter*,
 whensoever thou hast any resur-
 rection, any sense of raising thy
 soule from the shadow of
 death: offer thy confession to
 God, that it is the sun-shine of his
 grace, and not of thy merit.
 Offer at thy *Pentecost*, whenso-
 ever the holy Ghost descends
 upon thee in a *serie lingue*, that
 thou feelest thy selfe melted by
 the powerfull preaching of the
 word:

word: offer thy confession then, that this is the *proceeding of his grace*, and not the *disposition*, or *concurrence*, or *tenderneſſe of thy nature*. For if thou deferre thine offering till *September*, till thy *Fall*, till thy *winter*, till thy *death*, howſoever thoſe may be thy *fiſt-fruits*, becauſe they be the *fiſt* that ever thou gavelt: yet they are not ſuch as are acceptable to God; God hath no portion in them if they come ſo late.

Offer thy ſelfe *now*; nay doe but offer *to thy ſelfe now*; that is but an eaſie request; and yet there is no more asked. *Viximus mundo; vivamus reliquum nobis iſſis*: Thus long we have ſerved the world; let us ſerve our ſelves

selves the rest of our time : but
this is the best part of our selves,
our soules. *Expectes ut febris te
vocet ad penitentiam.* Hadst
thou rather a sicknesse should
bring thee to God, than a Ser-
mon? Hadst thou rather be be-
holding to a *Physician* for thy
salvation, than to a *Preacher*?
Thy businesse is to *Remember*:
stay not for thy last sicknesse,
which may be a *Lethargie*, in
which thou maist forget thine
owne name, and his that gave
thee thy best name, the
name of a *Christian*, *Christ Je-*
sus himselfe. Thy businesse
is to *Remember*, and thy time
is *Now*: stay not till that *An-*
gell come, that shall say and
swear,

swear, that Time shall be no more. *Remember then, and Remember Now; Now is die, Now whilst it is day. The Lord will heare that in die qui invocaverit* (sayes David) *in the day that thou callest upon him; and in quatuordecim die velociter exaudiet, in any day hee will heare thee quickly: but still it is Opus diei, a worke of the day, to call upon God. For in the Night, our last Night, these thoughts that fall upon us, are rather Dreames than Remembrings upon our death-bed: wee rather dreame that wee repent, than repent indeed. To him that travels by Night, a bush seemes a horse, and a horse seemes*

seemes a man, and a man seemes
a spirit; nothing hath its proper
shape: to him that repents by
Night, on his death-bed, neither
his owne time nor the miuoles
of God haue their true propor-
tion. This night they shall fetch
away thy soule, O faith Christ to
the secure man: but hee neither
tells him who they be that shall
fetch it away, nor whither they
shall carry it. Hee hath no
light but lightning, a sudden
flash of honor: and so is manifi-
fied him the fire which hath
no light. *Nanquid Deus patris
nobis ignem ignem? Non nobis,
sed Diaboli & Angelus eius: And
yet one who is vessels salvation,
that there is not a shewd lest to*
T fetch

fetch water at the pit, (as the Prophet expresseth an irreparable ruine,) no meanes in our selves to derive one drop of the blood of *Christ Iesus* upon us, no meanes to wring out one teare of true contrition from us, have plunged our selves into *this dark, this everlasting fire* which was not prepared for us. A wretched covetousnesse to be intruders upon the devill ! a wofull ambition to be usurpers upon damnation ! God did not make that fire for us, much lesse did hee make us for that fire : (make us to damne us ? God forbid :) but yet though it were not made for us at first, now it belongs to us ; the judgement takes

takes hold of us. *Whosoever*
beleeveth not, is already condem-
ned: where the fire belongeth to
 our infidelitie, and the judge-
 ment takes hold of us. *Ite ma-*
ledicti; you have not fed mee, nor
 cloathed mee, nor harboured mee,
 therefore goe yee cursed: then that
 fire takes hold of our omission of
 necessarie duties and good
 workes. Whats our remedy
 now? why still this is the way
 of Gods justice, and his pro-
 ceeding, *ut sententia lata sit in-*
valida, That if hee publish his
 judgement, his judgement is
 not executed. The judgements
 of the *Medes* and *Persians* were
 irrevocable: but the judgements
 of God, if they be given and

T 2 published,

published, are not executed. The
Ninivites had perished, if the
 sentence of their destruction
 had not beene given: and the
 sentence preserved them by
 bringing them to repentance.
 So in this cloud of *the maledi-*
cti, wee may see *Day-break*, and
 discern beames of *Shining light*
 in this judgement of *Eternall*
darknesse. If the contempla-
 tion of Gods judgements bring
 us to *Remember him*, it is but a
 darke and stormie *Day*, but yet
 spirituall affliction and the ap-
 prehension of Gods anger, is
 one *Day* wherein wee may *Re-*
member God. And this is *Cope-*
sa redemptio, the overflowing
 mercy of God, that hee affords

Redemptio

us

us many dayes to remember him
in : for it is not in die, but in da-
cibus.

This Remembring which we
intend, is an inchoation, yea it
is a great step into our Converse-
on and Regeneration, whereby
wee are New Creatures : and
therefore wee may well consi-
der as many dayes in this New
creation, as were in the first Crea-
tion of the world.

In the first day was the ma-
king of Light: and our first day
is the knowledge of him who
sayes of him selfe, *Ego sum Lux
mundi*, I am the light of the world,
and of whom Saint John testifi-
es, *Ecce Lux vera*, Hee was the
true Light which lighteth every

man that commeth into the world. This is then our first-day, The Light, the knowledge the profession of the Gospell of Christ Iesur. Now God made Light first, *ut operaretur in Luce*, saith Saint Augustine, that wee might worke in the light, in producing other creatures : not that God needed Light to worke by, but for our example. God hath shed the beames of the light of his Gospell, first upon us in our Baptisme, that wee might have that Light to worke by, and to produce our other Creatures ; and that in every enterprise wee might examine our selves, our consciences, whether we could not be better content, that that
Light

Light went out, or were *Eclipsed*, than the light of our owne glory : whether wee had not rather that the *Gospell* of *Christ Iesus* suffered a little, than our owne ends and preferments,

God made *Light* first, that hee might make his other creatures by the light, (saith *Saint Augustine* :) and hee made that first too, *ut cernerentur qua fecerat* (saith *Saint Ambrose*) that these creatures might see one another : for frustra essent si non viderentur, saith that *Father*, It had been to no purpose for God to have made creatures, if hee had not made *Light*, that they might see one another, and so glorifie him. God hath given

is this light of the Gospel too,
 that the world might see our
 actions by this Light. For the
 noblest Creatures of Princes,
 and the noblest actions of Prin-
 ces, Warre, and Peace, and
 Treaties, and all other Crea-
 tures and actions, which move
 in the lower Spheres, Frustrated,
 they are good for nothing,
 they will come to nothing,
 they are nothing, if they a-
 bid not this Light, if there
 appeare not to the world a
 true Zeale of the preservation
 of the Gospel, and that wee
 doe not in any thing enbe-
 scule *Evangelium*, but be a stra-
 med of making and declaring
 the love of the Gospel to be our
 principall

principall end in all our affe-
 ctions.

Now when God had made
 light, and had made it to these
 purposes, Hee saw that the light
 was good, sayes *Moses*. This See-
 ing implies a consideration, a
 deliberation, a debatement.
 That a religion, a forme of pro-
 fessing the *Gospel*, be not taken,
 or accepted blindly, nor impli-
 citly. Wee must see this light;
 and then the Seeing that it is
 good implies the accepting of
 such a religion as is simply good
 in it selfe; not good for ease or
 convenience, not good for ho-
 nour or profit, not good for the
 present, or the state of other
 busineses, not good for any
 collaterall

collaterall or by-respects ; but simply, absolutely, and in it selfe good.

And when God saw this light to be good, then hee severed Light from darknesse : so as no darknesse must be mingled with the Light, no dregges or ragges of Idolatrie and superstition mingled with the true Religion. But God severed them otherwise than so too : hee severed them (as wee say in the Schooles) Non tanquam duo positiva, that Light should have a being here, and Darknesse a being there ; but tanquam Positivum & privativum, that Light should have an essentiall being, and Darknesse utterly abolished. And
this

this severing must hold in the
Profession of the Gospel too; not
so severed as here shall be a Ser-
mon, and there a Masse: but
that the true religion be really
professed, and corrupt Religion
be utterly abolished. And then
and not till then it was a Day,
(sayes Moses.) And since God
hath given us *This day, The light
of the Gospel*, to these uses, to
trie our owne purposes by, in
our selves, and to shew and ju-
stifie our actions by, to the
world; since wee see this *Reli-
gion* to bee good, and that it is
professed advisedly, and not
implicitly; but so that it is able
to abide any triall that the ad-
versarie will put us to, of anti-
quities,

quities, Fathers and Councils, since it is so severed, as that there are sufficient lawes and meanes for the abolition of superstition utterly: since God hath given us this day; *Qui non humiliabit animam in die hac*, &c. (as Moses speaks of other dayes of Gods institution) hee that will not throw downe himselfe before God on this day, in humble thanks that wee have it, and in humble prayer that wee may still have it: hee does not remember God in his first day; he doth not consider how great a blessing the light, the profession of the Gospell is.

To make shorter dayes of the rest (for we must passe through all

all the dayes in a few minutes)
 God in the second day made the
 firmament to divide betwene the
 waters above, and the waters be-
 low. And this firmament is man-
 ners Terminus cognoscibilium. The
 limit of those things which God
 hath given a man means and
 faculties to conceive and under-
 stand of him. Hee hath limited
 our eyes with a starrie firmament
 too, with the knowledge of those
 things *quæ ubique*, *quæ semper*,
 which those starrs whom hee
 hath kindled in his church. The
 Pastors and the Doctors have
 ever from the beginning propor-
 ted as things necessarie for the
 salvation of our soules. As for
 the eternall decrees of God, and
 his

his unrevealed will and mysteries, and the knotie and inexplicable perplexities of the Schooles, they are waters above the firmament. Here Paul plants, here Apollo waters, here God raiseth up men to convey to us the dew of his Grace, by waters under the firmament, by visible meanes, by Sacraments, and by the Word so preached and so explicated, as it hath beene unanimously and constantly from the beginning of the Church.

And therefore this second day is consummated and perfected in the third: for in the third day, God came to that, *Congregentur Aqua*, Let the waters be gathered together into one place. God hath gathered

gathered all the waters of life into
one place; all the doctrines ne-
cessarie for the life to come into
the holy Catholick Church. And
in this third day, God came to
his *Producat terra*, there here up-
on *Earth* all herbs and fruits ne-
cessarie for mans food should
bee produced: that here in the
visible Church should bee all
things necessarie for the spiri-
tuall food of our Soules. And
therefore in this third day God
repeats twise that testimonie,
Vidit quod esset bonum, Hee saw
that it was good, that all herbs
and trees should bee produced
that bee seed; all doctrines that
are to bee seminall to be profe-
minated, and propagated, and
conti-

continued to the end, should be taught in the Church: But for such doctrines as were but to vent the passions of vehement men, onto serve the turne of great men for a time, for collateral doctrines, temporarie, interlinatie, marginall doctrines, which belong not to the bodie of the text, to fundamentall things, necessarye to salvation: for these, there is no *Vidit quid bonum*, no testimony that they are good. Now, *si in diebus istis*, if in these dayes, when God gives thee a Firmament, a knowledge what thou art, as knowing concerning him: and when God gives this collection of Waters, and this fruitfulnessse of Earth,

Earth,
receiv
strines
wilt no
inexc
Lethar

In
which
Sunne
rule
Gods
shine
and th
be the
table
in the
Remen
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noone
prosp

Earth, the knowledge how to receive these necellarie doctrines: if in these dayes thou wilt not Remember God, it is an inexcusable and irtecoverable Lethargie.

In the fourth dayes worke, which was the making of the Sunne and Moone. Let the Sunne to rule the day be a testimonie of Gods love to thee in the sunshine of temporall prosperitie: and the Moone to shine by night, be the refreshing of his comfortable promises of the Gospell, in the darknesse of adversitie. Remember in this thy day, that he can make thy Sunne to set at noone, blow out thy taper of prosperitie when it burnes
V brightest:

brightest: and he can make thy
Moone to turne to bloud, make all
 the promises of the Gospell
 which should comfort thee in
 adversitie, turne to despaire and
 obduration.

Let the *fifth dayes worke*,
 which was the creation *Omnium
 reptilium & volatiliū omniū*,
 signifie either thy humble
 devotion, wherein thou sayest,
Vermis ego & non homo, I am a
 worme, Oh God, and no man, &c.
 or let it signifie the raising of
 thy soule in that securitie, *Pen-
 nas columbæ*, that God hath gi-
 ven thee the wings of a dove to
 flie to the wilderness from the
 temptations of this world, in a
 retired life and contemplation.

Remember

Remember in this day too, that God can suffer even thy humilitie to strive and degenerate into an uncomely dejection, stupiditie, and senselesnesse of the true dignitie, and the true libertie of a Christian: and hee can suffer thy retiring of thy selfe from the world, to degenerate into a contempt and despising of others, and an over-valuing of thine owne perfections, thine owne puritie and imaginative righteousness.

Let the *sixt day*, on which both man and beast were made of earth, (but yet a *living soule* breathed into man) remember thee, that this earth which treads upon thee must returne to the earth

which thou treadest upon; this body which loads thee, must returne to the grave, and thy spirit returne to him that gave it.

And let the *Sabbath* remember thee too, that, since God hath given thee a *temporall Sabbath*, placed thee in a *Church of peace*; thou must perfect all in a *Sabbath*, in a *conscience of peace*, by *remembring now thy Creator* in all, in some, in one of these *dayes of the New weeke*: either as God hath created a *first day* in thee by giving thee the *light of the Gospell*; or a *second day*, by giving thee a *Firmament of knowledge* of the things that concerne thy salvation; or a *third day*,

day, access to that place where those *doctrines* and *waters of life* are gathered together, the Church; or a *fourth day*, wherein thou hast a *Sun* and a *Moone*, *Thankfulnesse* in prosperitie, and *Comfort* in adversitie; or a *fifth day*, in which thou hast *Reptilem humilitatem*, & *volatilem fiduciam*, an *humble dejecting* of thy selfe before God, and yet a *sure confidence* in God; or as in *thy sixth day*, thou considerest thy *composition*, that thou hast a body that must dye, though thou wouldst have it live, and thou hast a soule that must live, though thou wouldest have it die.

Now all these dayes are con-

V 3 tracted

tracted into a lesse roome, in this text, into two: for here the originall word, *יומי בחורותיך* is, either *In diebus iuventutis*, in the dayes of thy youth; or *In diebus electionum tuarum*, in the dayes of thy choices, or whilst thou art able to make thy choice.

First therefore if thou wouldst be heard in Davids prayer, *Delicta iuventutis, &c.* Oh Lord remember not the finnes of my youth: remember to come to this prayer *In diebus iuventutis*, in the dayes of thy youth.

Joh. 29. 4.

Job remembers with sorrow how hee was in the dayes of his youth, when Gods providence was upon his Tabernacle: and it is a sad, but a late consideration, with

with what tendernesſe of conſcience, what ſcruple, what remorſes wee entered into the beginning of finnes in our youth; and how indifferent thoſe fins are growne to us now, and how obdurate wee are growne in them.

It was *Jobs* ſorrow to conſider his youth, and it was *Tobits* comfort, *When I was young* (ſaies hee) *all my tribe fell away; but I alone went often to Jeruſalem.*

Tobit. 1. 4.

For, *It is good for a man to beare his yoke in his youth*, ſaith *Jeremie*: and even then when God had delivered over his people to be afflicted purpoſely; yet he complains on their behalfe, that the perſecutor laid the bea-

Lam. 3. 27.

Iſay 47. 6.

viest yoke upon the ancientest men.

Age is unfit for burdens; and to rekrve the weight, and burden of our conscience, conversion and repentance till our age, is an irregular, incongruous and a disproportioned thing.

Basil.

Labore fracta instrumenta ad Deum ducis, quorum nullus est usus. Wilt thou pretend to work in Gods building, and bring no tools, but such as are blunted and broken in the service of the world? No man would present a lame horse, a disordered clock, a torne hooke to the King.

August.

Caro est iumentum, thy body is thy beast, thy flesh is thy horse; wilt thou present that to God, when it is lame and tired with
excesse

excellence of wantonnesse? when
thy clock, the whole course of
thy life is disordered with pas-
sions and perturbations; when
thy booke, the historie of thy
life, is torne, and a thousand sins
of thine owne torne out of thy
memorie; wilt thou then present
this Clock, this Booke so defaced
and mangled, to thy God?
Thou pretendst to present that
indeed which thou doest not
present; *Temperantia non est tem-
perantia in senectute, sed impoten-
tia intemperantie*; Thou preten-
dest to present temperance and
continence to God, and in age
temperance is not temperance,
but onely a disability of being
intemperate. It is often and well
said,

saied, *Senex bis puer*, An old man
returnes to the ignorance and
frowardnesse of a child againe:
but it is not *Senex bis juvenis*,
an old man returnes to the
dayes of youth againe, to pre-
sent fruits acceptable to God, so
late in his yeares. Doe this then,
In diebus iuventutis, in thy best
strength, and when thy naturall
faculties are best able to con-
curre with the grace of God.

Doe it too in *diebus electionum
iurum*, Whilst thou maist chase.
For if thou hast worne out this
word in one sense, that it be too
late to Remember him in the dayes
of thy youth that's sinfully and
negligently spent already: yet
as long as thou art able to make

bin

a new

a new choice, to chuse a new
sinne ; that when the heats of
youth are not overcome but
burnt out, then thy middle age
chuseth ambition, thine old
age covetousnesse : as long as
thou art able to make this
choice, art thou not able to
make a better than this ? God
testifies the power that hee hath
given thee ; I call heaven and
earth to record this day, that I
have set before you Life and
Death, &c. therefore chuse life :
if this choice like you not (saies
Jofuah to the people) If it seeme
evill in your eyes to serve the
Lord, chuse you this day whom you
will serve. Heres the Election
day, bring that which you
would

Deut. 30:
19.

Jofuah 24:
15.

would have into the ballance, with that which God presents you, and tell mee what you would chuse to preferre before God. As for honour, and favour, and health, and riches; perchance you cannot have them, though you chuse them; but if you have, can you have more of them than they have had, to whom these very things have beene occasions of ruine? It is true, *the market is open till the last bellring* and ring out, the Church is open and grace offered in the Sacraments of the Church: but trust not then to that Rule, *That men buy cheapest at the end of the Market*; that heaven may bee had for a breath

at

at the last, when they that stand
by thy bed and heare that
breath, cannot tell whether it
be a sigh, or a gaspe; whether
a religious breathing and anhel-
lation after the next life, or a na-
turall breathing and exhalation
of this. But finde thou a spiri-
tuall good husbandry in that
other rule, *That the best of the
market is to be had at first*, at the
beginning. For howsoever in
thine age, there may be by Gods
working *Dies juventutis*, God
may make thee a new creature,
and so give thee a new youth
(for as God himselfe is *Anti-
quissimus dierum*, so with God
no man is superannuated: yet
when age hath made a man im-
potent

potent for sinne, these are not properly *Dies electionis*, when hee forbears sin out of an impotencie towards that sinne. And therefore whilst thou hast a choice, meanes to advance thine owne purposes, meanes to defeat other mens purposes by evill meanes, Remember. But whom? *Creatorem*; for wee have done with the facultie to be excited, the *Memorie*, and with the time *Now*, &c. And wee come to the Object, the *Creator*.

And there Remember first The *Creator*; secondly, Thy *Creator*.

And Remember The *Creator*, first, because the *Memorie* can goe no farther than the *Creator*.

The

The *Memorie* reaches farre : but
it must finde something done.
And what was done before the
Creation ? wee have therefore no
meanes to conceive or to apprehend
any of Gods actions before that.
For when men will
speake of *Decrees of Reprobation*,
decrees of Condemnation, before
a *Decree of Creation*, this is not
the *Holy Ghosts* place, they goe
before him : for they *Remember*
God a *Judge* and a *Condemning*
Judge before the *Creator*.
This is to put a preface before
Moses his *Genesis*. God will
have his *Bible* begin with the
Creation ; and wee will not be
content with that *In principio*,
but wee will seeke out *Principium*

Principium to know what God did before hee did any thing *ad extra*.

The *In principio* of *Moses* we can Remember, that God created the Heaven and the Earth in the beginning: but the *In principio* of Saint *Iohn*, the Beginning that he begins his Gospell withall, the *Eternall* beginning, wee cannot Remember. Wee can Remember Gods *Fiat* in *Moses*; but not Gods *Erat* in Saint *Iohn*. What God hath done for us, is the Object of our *Memorie*; not what God did before wee or any things else was. For when it is said in our *Translation*, The Holy Ghost was not yet given; because that *Iesus* was not yet glorified;

Iohn 7.39.

glorified; though the supplement seeme necessary for the clearing of the sense, yet the word Given is not in the text: but it is simply *Spiritus sanctus non erat*, the holy Ghost was not: *Non erat antequam operaretur*, saies Saint Augustine: Hee was not to this intendment and purpose; hee was not manifested nor declared to us, till hee wrought in us. And so wee say of God in generall, not considered in any one person, wee cannot remember him but in producing of his workes, in the Creation. Thy Bible begins there, thy Creed begins there; and thou hast a good and a perfect memorie, if thou remember

all that is presented unto thee by those wayes: and those wayes got no higher than *the Creator*. Remember *the Creator* then; because thou canst Remember nothing beyond him.

And Remember the Creator so too, that thou maist stay upon nothing on this side him: that so neither height, nor depth, nor any other Creature may separate thee from God; not onely separate thee finally, but not regard thee any other wayes; but as the love of the Creature may lead thee to *the Creator*. Wee see faire shipping in the River: but all their use were gone, if the River led not into the Sea. Wee see men fraughted with honour and

and riches : but all their use is gone, if they lead them not to the honour and glory of the Creator. And therefore saies the *Apostle*, *Let them that suffer commit their soules to God as to a faithfull Creator*. Hee had gracious purposes upon us in our *Creation* ; and if hee bring us back againe to as good a state as wee had in our *Creation*, wee enjoy the very *Redemption* too.

1 Pet. 4.
19.

This is then the true contracting : and this is the true extending of this facultie of the *Memorie*, to *Remember the Creator*, and stay there, because there is no prospect farther : and to *Remember the Creator*, and get so farre, because there is no safe

footing, nor relying upon any creature. Remember then the Creator :

And Remember thy Creator. If thou desire wisdom; *Quis prudentior Sapientia* ? where wilt thou seeke it, but of him who is *Wisdom* it selfe ? If thou desire profit, *Quis utilior bono* ? Who can profit thee more than *Goodnesse* it selfe ? And if thou wouldest Remember that which is neerest unto thee ; *Quis conjunctior Creator* ? Who is so neer thee, as hee that made thee, and gave thee thy being ? What purpose soever thy Parents or thy Prince have to make thee great: how had all these purposes beene frustrated, if God had not made

made thee before ? Thy very Being is the greatest degree. As in *Arithmetick*, how great a number soever a man expresse in many figures ; yet when all is done, and that wee begin to reckon and name this number, the first figure of all is the greatest of all : So what degrees or titles soever a man hath in this world, the greatest of all is the first of all ; that hee had a *Being* by Creation : for the distance of *Nothing* to a little is the best degree of this life. And therefore Remember thy Creator, as by being that, hee hath done more for thee than all the world beside.

And Remember so too, with

X 3

this

this consideration, that since thou hast a *Creator*, thou wast once *Nothing* : Hee made thee, hee gave thee a *Being* : theres matter of *Exaltation*. He made thee *ex nihilo*, thou wast lesse before than a worme ; theres matter of *Humiliation*.

But hee did not make thee *Ad nihilum*, to returne to *Nothing* againe ; theres matter of *Studie* and *Consideration*, how to make thine immortallitie profitable unto thee. For it is a deadly immortallitie, if thou be immortall onely for immortall torments,

That *Being* which wee have from God shall not returne to *Nothing* ; nor that *Being* which
wee

wee have from men neither. As
Saint Bernard saith of the Image
of God imprinted indelibly in
mans soule, *Vri potest in Gehenna,
non exuri*: That soule which
descends to Hell, carries the
Image of God thither too, and
that can never be burnt out in
Hell: So those Images, those
impressions which we have re-
ceived from Men, from Nature,
from the World, the Image of the
Lawyer, the Image of the Lord,
the Image of the Bishop, may all
burne in Hell: but they cannot
be burnt out: not onely, not
those soules, but not those of-
fices shall retorne to Nothing;
but our condemnation shall be
everlastingly aggravated, for

the ill use of these offices.

Remember therefore thy Creator, who, as he made thee of nothing, shall hold thee still to his glorie, though to thy confusion in a state capable of his heaviest judgements. For the court of God is not like other courts, that after a surfeit of pleasure, of greatness, a man may retire: after a surfeit of sinne, there is no such retiring, as a dissolution of the soule to nothing. And therefore remember, that he made thee; thou wast nothing: and what hee made thee; thou canst not be nothing againe.

To shut up this circle, and to returne to the beginning; to excite the particular facultie of
the

the memorie. As wee remember
God: so for his sake, and for
him, let us remember one ano-
ther. In my long absence and
farre distance remember mee, as I
shall doe you, in the cares of God:
to whom the farthest East and
the farther West are but as the
right and left eare in one of us.
Wee heare with both eares at
once; and hee heares in both
places at once. Remember mee;
not my abilities. For when I
consider my Apostleship to
you, that I was sent to you, I am
in Saint Pauls Quorum; *Quo-*
rum ego minimus; I am the least
of them that have beene sent un-
to you; and when I consider
mine infirmities, (I know I
may

may justly lay a heavier name upon them) I know, I am in his other Quorum, *Quorum ego maximus*; sent to save sinners, of whom I am the chiefest. But yet remember my labours, my endours, at least my desires to doe that great service of making sure your salvation: and I shall remember your religious cheerefulness in hearing the Word, and your Christian-like respect to those who bring this Word unto you: and of me in particular, so farre above my merit. And so as your eyes that stay here, and mine that must bee far off, for all that distance, shall meet every morning in looking upon the same Saviour, and meet

every night in looking upon
the same *Moone*: so our hearts
may meet morning and eve-
ning, in that God, who sees and
heares alike at all distances.
That you may come up to him
in your prayers on my behalfe,
that I (if I may bee of any use
for his glorie and your edifica-
tion in this place) may be resto-
red to you againe in this place:
and I may come up to him in
my prayers on your behalfe,
that what *Paul* soever *shall plant*
here, and what *Apollo* soever
shall water here, *he himselfe* will
bee pleased to give the increase.
And that if I never meet you,
till by severall wayes we have
met in the gates of death; that
within

within the gates of heaven I
may meet you all, and there say
to my Saviour and your Saviour,
that which he said to his Father
and our Father; Of those whom
thou gavest me I have not lost one.

Remember me thus, you that
stay in this kingdome of peace,
where no sword is drawne but
the sword of justice: as I shall
remember you in those king-
domes, where Ambition on the
one side, and a necessarie defence
of religion against imminent
persecution on the other side,
hath drawne many swords.
And Christ Jesus remember us
all in his kingdome, to which
though wee must faile through
the sea, yet it is the sea of his
bloud,

bloud, in which never soule suffered shipwrack. Though we must bee blowne with strong windes, with vehement sighes and groans for our sinnes: yet it is the Spirit of God that blowes all that winde in us, and shall blow away all contrarie windes of diffidence in his mercy. It is that *kingdome*, where we shall all be souldiers, but of one armie, the *Lord of hosts*; and all children of one *Quire*, the *God of harmonie and consent*; where all *clients* shall retaine but one *Advocate*, the *Advocate* of us all, *Christ Jesus*; and yet every *client* receive a sentence on his side; not onely a *verdict* of *not-guilty*, a non-imputation of

of sinne; but a *Venite Benedicti*,
 a reall participation of an im-
 mortall crowne of glorie: where
 there shall bee no difference in
 affection nor in voice, but wee
 shall all agree as fully and per-
 fectly in our *Hallelu-jah* and
 our *Gloria in excelsis*, as God the
 Father, God the Sonne, and
 God the holy Ghost agreed in
 their *Faciamus Hominem*; wee
 shall praise the whole *Trinitie*
 as unanimously, as the *Trinitie*
 concurr'd in making us. To
 end, it is the *kingdome* where
 we shall end, and yet begin but
 then; where we shall have con-
 tinuall rest, and yet never grow
 lazie; where wee shall have
 more strength, and no enemye;
 to where

of his Creator.

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where wee shall live, and never
die ; where we shall meet, and
never part ; but here
we must.

F I N I S.